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WHITE'S CONFUTATION
OF
CHURCH-OF-ENGLANDISM,
AND
CORRECT EXPOSITION
OF
THE CATHOLIC FAITH,
ON ALL POINTS OF CONTROVERSY BETWEEN THE TWO
CHURCHES.

TRANSLATED FROM THE ORIGINAL (LATIN),
BY EDMOND WM. O'MAHONEY, ESQ.,
MIDDLE TEMPLE, LONDON.

"The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him." *Proverbs xxix. 1.*

"Have no fellowship with the unfaithful works of darkness, but rather reprove them." *Ephes. v. 11.*

"Every man that spareth us, is not our friend—neither is every man that chastiseth us our enemy."

"Better are the wounds of a friend than the deceitful kisses of an enemy." *Proverbs xxvii. 6.*

"It is better to love and be severe, than to be lenient and act the deceiver." Aug. vol. 2, Epist. 48, to Vincentius, on the Rogatian heresy.

PHILADELPHIA:
HENRY M'GRATH, No. 1 SOUTH EIGHTH STREET.
1844.

We approve of the republication of the work styled Church-of-Englandism, being a learned work on the chief points of difference between the Catholic Church and the English communion. Written by a convert, it is especially useful at present, when public attention is directed to those points.

† FRANCIS PATRICK, Bishop, Philadelphia.

Phila. Feb. 7, 1844.

E. B. MEARS, STEREOTYPER.

KING AND BAIRD, PRINTERS.

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APPROBATION OF THE TREATISE.

This Treatise, written by its profoundly learned Author, ALEXANDER WHITE, refutes upon the most solid principles, the English schism, and the heresies connected with it ; and at the same time accurately explains and most ably defends the doctrine of THE CATHOLIC CHURCH, which is opposed to the said heresies. Wherefore, I pronounce it a work deserving, in the highest degree, of being printed and universally circulated.

Given under my hand at Louvain, this 1st day of September, 1661.

JACOBUS PONTANUS.

Approbation of the following Work by the Right Rev. Dr. French, Catholic Bishop of Ferns, who flourished soon after our Author.

“ALEXANDER WHITE, a pious and learned person, bred in the Protestant religion, and for a long time the zealous defender of the Thirty-Nine Articles, hath refuted them so substantially, as to this day no man of the Church of England hath answered him. Such is my opinion, and that of the divines of my side, of the sound substance of this book, and the reasons, arguments, authorities of Scripture, apostolic tradition, councils, and fathers, he produceth, that I presume, without vanity, to give a challenge on the behalf of verity, and the Roman Catholic Church, to all in the three kingdoms who profess the Thirty-Nine Articles, to make answer to this book. Mr. White hath destroyed the Babel tower of your Thirty-Nine Articles, which you will never build up again ; this man’s ark hath cast down your Dagon—he hath impeached your new English creed of a treason against Heaven and verity.—Peruse seriously and *sedato animo* this learned book : one of two effects it will have, that either it will convert you or confound you.

NICHOLAS FRENCH, L. B. F.”

THE AUTHOR'S PREFACE TO THE READER.

No sooner shall this Treatise on the English schism be issued from the press, than it will fall into the hands of divers readers; some of them Catholics—others who are not Catholics. From the Catholics I have to request, that should they derive any advantage from reading it, they will return thanks to God on my behalf, and recommend me to him in their prayers—in order that the work of mercy and grace which He hath begun in me may be perfected even unto the end. In exposing and refuting the English schism, I principally use the authority of the ancients: and I do so for this reason—because many who are involved in that schism imagine, and lead others to believe, that the ancient fathers and doctors of the Catholic Church are upon their side, and patronize their cause.

The matter of which this Treatise is composed, and the plan therein adopted, will be found in the Work itself.

Again, of my other readers, who are not Catholics—and particularly of those with whom I was at one time joined in schism, I have to

entreat—that they will peruse this Treatise with the disposition of learning and not of perverting the truth—that they will lay aside their prejudices, and listen to the voice of the ancient teachers of truth and piety, from whom (under God) I have received my knowledge of the CATHOLIC TRUTH—and whose testimonies respecting this same truth I now candidly produce from their writings, for the purpose of exposing and confounding schism, and for the conversion of schismatics. O Lord Jesus ! who through Thy grace and the testimonies of Thy servants respecting the truth, hast drawn me to Thee, who art the Truth ; grant that through the same testimonies and the same grace, my brethren may be likewise drawn to Thee, that we may in truth and charity enjoy Thee, who art Truth and Charity. Grant, O Lord, that I may love Thee with perseverance, and hereafter love no one except in Thee or for love of Thee.—“For happy is the man who loveth Thee, and his friend in Thee, and his enemy for love of Thee. For he alone loseth nothing that is dear, to whom all things are dear in Him who is never lost.”¹

ALEXANDER WHITE.

Louvain, August 23d, 1661.

¹ Augustin's Confess. vol. 1, book 4th, chap. 9.

TO THE
ROMAN CATHOLICS, CHURCH-OF-ENGLAND MEN,
AND
DISSENTERS OF GREAT BRITAIN AND IRELAND.

DEAR FELLOW-CHRISTIANS,

As we hold, on the authority of Saint Paul, that there is but *one* God and *one* Faith,* and as all men have an equal interest in the salvation of their immortal souls, which must mainly depend on holding this true faith once delivered to the saints, and without which it is impossible to please God—I have, therefore, deemed it right to dedicate this Work to Christians of all denominations. For I sincerely believe, that—if read with the proper disposition—it is well calculated to dissipate those doubts, and put a period to those unseemly differences, which, for the last three centuries, have unhappily distracted and divided the great Christian family of these kingdoms. To effect this so desirable object was the high and charitable purpose for which the learned author went through the immense labour required in order to produce the following inestimable Treatise; and to contribute to this same object, even in the most humble way, is what has induced me to devote myself to the rendering of it from Latin into the English language.

The present work was written, nearly two hundred years ago, by the Rev. ALEXANDER WHITE, who was educated in the bosom of the Church of England—was a minister of that religion—the zealous defender of its doctrines—and the intimate friend of Charles the First, whom he then regarded as the visible Head of his Church. The author

* Ephesians iv. 5.

himself tells us, that until after Charles had been beheaded—when he left the kingdom and retired to the continent—he never once doubted the claim set up by the Church of England to being the true Church of Christ; but after his departure from his native country, and when he found that wheresoever else he went, he could meet with no form of religion coinciding with that in which he had been brought up, he then began, rationally enough, to entertain doubts with respect to the justice of this claim. These doubts were by no means removed by turning his view to the state in which England was at the time involved. For he clearly saw that in case it pleased the caprice, or suited the political purposes of Cromwell to encourage any other form of religion in preference to the one established by law, he would have no hesitation in doing so; and that the religion of the Church of England—which he had hitherto considered to be the true one—should, in such event, incur the risk of utter destruction. His reliance on the promises of Christ and his confidence in their fulfilment were, however, too strong to suffer him to believe that, because the narrowly-limited Church of England should cease to exist, therefore the Church of Christ—*against which the gates of Hell never can prevail*—should disappear along with it.

Our Author, on perceiving that such was the monstrous absurdity to which the foregoing conclusion would lead him, immediately besought of Almighty God, in humble and fervent prayer, to direct him in discovering the Church which His DIVINE SON had descended from heaven to establish—and with which He abides and will continue to abide, even unto the consummation of the world. He devoutly persevered in addressing his earnest supplications to God for this purpose, promising at the same time that so soon as he should discover which was the church whereof His Divine Son was the Founder, so soon would he—regardless of all earthly considerations—join in its holy communion: but notwithstanding his vehement desire to find the truth, he was for a considerable time before he could even determine on the proper mode of arriving at it. His confusion was increased by the number and variety of the sects which even then distracted England; and each of which would fain arrogate to itself the exclusive title of the Church of Christ—

appeal to Scripture as the arbiter—and assert that the evidence of the sacred volume lay on its own side. But he knew that truth was permanent and invariable—that each of these could not be the true Church—and that if one amongst them were true, the rest should of necessity be false. For he believed the Holy Scriptures to be the Word of God; and he knew that the Holy Scriptures distinctly state, that as there is but *one* God, so there is but *one* Faith. He likewise knew from the same Divine source, that Jesus Christ had established a Church against which the gates of Hell never shall prevail—and which the Holy Ghost is to guide in all truth to the end of time. He always believed—for the Scripture so declares—that as there is only *one* Shepherd, so there is only *one* fold or true Church. For a long period of his life, he conceived that he was of this Fold, that he was a member of this true Church—the Spouse of Christ. But when he seriously reflected, and saw that the Church to which he belonged was founded upon human law, and depended for its success upon such precarious support, his mind became disquiet and unfixed; and he resolved, with the assistance of the grace and blessing of God, to labour unceasingly until he should succeed in discovering which was **THE CATHOLIC CHURCH**.

After much time spent in deliberating on the best mode whereby to ascertain this all important fact, he at length determined on consulting the eminent fathers and doctors who flourished in the *early* ages of the Church. For it appeared to him, that, as these holy and learned men lived at a period remote from his age, they should therefore be free from the prejudices and party feelings that then prevailed—and should consequently be the most disinterested advisers and unerring guides whom he could follow.

Having formed this resolution, he commenced a long and arduous course of study, during the progress of which he minutely searched, diligently compared, and carefully weighed the texts of the Holy Scripture. He also read with the utmost attention the comments of the *early* fathers, doctors, and ecclesiastical historians upon the sacred volume—and he invariably noted down whatever appeared to him of importance, either in Scripture, the fathers, or in history. At length he terminated this course of study, which occupied

him for upwards of SEVEN YEARS ; and which, to use his own words, he concluded — “ with great delight, but with still greater fruit and advantage.”

When he had completed his protracted studies, he carefully read over the texts of Scripture, and the notes which he had so choicely collected during all this time—compared them with the doctrines taught by the Church of England—them with those taught and maintained by the Church of Rome: and the result of all his inquiries, his study, and his deliberation was—that he became convinced the doctrine taught by the church established by law in England was in many points opposed to—whilst that taught by the Church of Rome was in every particular the same as—the doctrine of the *ancient Catholic Church*, established by JESUS CHRIST, and propagated and continued by His apostles and their lawful successors. When convinced of these facts, our author then unhesitatingly redeemed the solemn promise he had made to his God—renounced the errors of his former way—and joined in communion with the invariable Catholic Church—THE PILLAR AND THE GROUND OF TRUTH.*

But after his conversion, he could not reconcile to himself that the valuable and important notes which he had collected at the expense of so much time, labour, and solicitude, should remain unproductive. So he published the present Work, in which these notes are embodied, and which contains the entire substance of all that he had read during the SEVEN YEARS devoted by him to this most laudable undertaking. He published it, firstly, in order that Christians of all denominations might have the benefit of his labours; but principally, that his English brethren, for whose reconversion he burned with an apostolic zeal, might be again brought back to the fold of unity. He knew that strong prejudices existed in their minds against the Catholic Church—and that pride, fashion, and temporal interest operated powerfully in keeping them estranged from it. He felt it his duty, therefore, to warn them of their imminent danger: but in doing so, he addresses them, not in invective, but in the language of remonstrance and conciliation. He spares no pains

* 1 Tim. iii. 15.

in order to bring conviction to their minds—and where he modestly conceives his own reasoning to be weak, he confirms it by adducing the testimonies of the greatest historians, and the most learned and holy men the world ever produced.

In referring to authorities, however, he chiefly confines himself to those of the *first five centuries*; because he considered that they would have a greater weight with his English brethren, who admit the validity of the first four General Councils—the purity of the doctrine of the Roman Catholic Church for the first six hundred years—and who entertain a respect and veneration for the holy fathers who flourished within that period. The plan he has followed is one which, I am sure, will be admired by all. It is equally applicable in the present time as it was in his—and I am induced to believe that if Roman Catholics and Church-of-England men would only divest themselves of those prejudices that distract the mind, and obscure men's reason, the differences subsisting between them might easily be reconciled, and their disputes for ever set at rest. I am the more confirmed in this opinion when I reflect that the Church-of-England man, as well as the Roman Catholic, admits the Creed of Saint Athanasius, the Apostle's Creed, and the Nicene Creed.* In the first place, then, both admit the Creed of Saint Athanasius, whereby they are obliged, under pain of everlasting death, to hold, "*before all things, the Catholic Faith.*" Secondly, they admit the Apostles' Creed, wherein each makes a solemn profession to his God, that he believes in "*the Catholic Church.*" And thirdly, they both hold the Nicene Creed, in repeating which they declare their belief in "*One Catholic Church.*" Hence it is evident that all the differences subsisting between them resolve themselves into this simple question—*which is the One Catholic Church?* The Roman Catholic maintains, that his is this Church; for that it is the one established by JESUS CHRIST—cemented by his Blood—guided in all truth by the Holy Ghost—and which is to continue without interruption to the

* In the Book of Common Prayer, Article the 8th, entitled "Of the three Creeds," we read as follows—"The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received—for they may be proved by most certain warrants of Holy Scripture."

end of time.—The Church-of-England man says, on the other hand, that such *was* the Roman Catholic Church formerly; but that it has since fallen into error—and that the Protestant Church as now established by law in England, is the ancient Catholic Church as it was previously to its falling into error. Such simply is the whole substance of the difference between them. They both agree that it is necessary to believe in *the One Catholic Church*—and differ only as to which this *One Church* is. Oh! if men really desirous of discovering the truth, would but approach the subject with calm and dispassionate minds, how easy would it not be for them to determine so simple a fact—a fact than which thousands of a more complicated, though none of a more important nature, are every day decided by historical evidence alone!

The author of this Work had a mind too comprehensive not to perceive that this was the real question with which he had to grapple; and once perceiving it, he was too ardent, sincere and persevering to desist from his search until he had satisfied himself upon the subject whereon he had instituted inquiry. The surest—indeed the only unerring mode—of deciding this fact, appears to be the one adopted by him in his own instance—namely, a reference to the writings of the *primitive* fathers and *early* historians, wherein are recorded the doctrines held by the Christian world in the respective ages during which those writers flourished; and then a comparison instituted between the doctrines recorded by them and the doctrines held by the Christian societies of the present day.

If the reader, let him belong to what denomination of Christians he may, wish to imitate the salutary example set him by the author of this Work, and be desirous of satisfying his own mind as to which is "*the One Catholic Church*," he need only appeal to the eminent writers who flourished during the first six centuries—and the substance of their testimony and belief upon the different points of faith, he will find collected within the moderately sized volume he now holds in his hand. The authorities quoted in this Treatise must be respected by every scholar, by every man with any pretensions to learning: for they are the brightest names that illustrate the historic page. I shall draw up,

and place in the appendix, a list of the fathers, historians, and councils referred to throughout this Treatise; and, for the greater convenience of my readers, shall note opposite the names of the fathers and historians the period in which they flourished—and opposite the councils, the dates at which they were holden.

The test here proposed must, I feel confident, appear to all who have read the preceding pages, a sufficient one, and the best and most satisfactory, whereby to decide the respective claims set up by each of the Christian societies to being the “*One Catholic Church*” professed by them in their common creeds. And it surely is needless for me, when addressing Christians, to dwell on the grievous and manifold evils produced by leaving this question undecided; or to expatiate on the immense advantages that would accrue to this great Christian empire from having it satisfactorily adjusted—and unity of religious sentiment thereby restored. Nothing, indeed, can be more obvious than the evils arising to Christianity for want of the principle of unity subsisting among its professors. And is it not, to say the least of it, an unseemly thing to see the great Christian family split and divided as it now is? Do not the divisions existing among Christians afford a secret triumph to the deist and the atheist? When they see us Christians engaged in endless and uncharitable contentions, does not our conduct lead them to mock the very name of Christ, which we profess to venerate? And if a Christian attempt to convert any one of them, will he not readily reply—“Go, sir, and become reconciled to your brother Christian in faith before you come to convert me?” Again, when our zealous missionaries, bursting through all the ties that bind them to country and to kindred, expose their lives in foreign climates; are not their exertions constantly paralyzed by the divisions existing among ourselves? For, suppose that two men are introduced to a pagan—both professing to be ministers of the *same* Christ—and yet want the pagan to believe doctrines *contradictory* one to the other; is it to be wondered if he disbelieve them both, and be the more confirmed in his own opinion, because of the differences existing between the Christian ministers? The case here supposed is no extravagant one; but, on the contrary, is, alas! one of

daily occurrence. It is also a well authenticated fact, that difference of opinion in matters of religion existing among Christian missionaries, diverts their mind from the great object for which they are sent out—namely, the conversion of the benighted pagan. For, instead of directing their undivided attention to the enlightenment of the unconverted, their time is rather consumed in endeavouring to gain over, each to his own particular opinions, the pagans already converted by the other: and thus the grand object of their mission is either partially or wholly neglected. These are but a few of the manifold evils arising from our unseemly divisions, so unbecoming in followers of the God of unity—‘*Who broke down the middle wall of partition, and of two made one.*’ Ephes. ii. 14.

The more all good Christians dwell upon the evils arising from disunion, and on the great and manifold advantages which should result from the restoration of unity, but which the necessarily restricted limits of a preface (that I fear is already growing too long) prevent me from detailing; the more will they desire the arrival of that happy day when they may apply the language of the Divine Scripture to the state of these United Kingdoms, and joyfully exclaim with the Christians of the apostolic age—‘The multitude of the believers have but *one* heart and *one* spirit.’ Acts iv. 32. I verily believe the present book to be well calculated for the promotion of this most desirable end. The author of it, imitating the example of Saint Paul, when the scales fell from his eyes and he was enabled to see the light, sought admission into the Church which he had before assailed; but he did not on joining its communion vilify and calumniate the religion he had left, as is the uncharitable course too frequently pursued by those who quit the pale of the Catholic Church—and who pursue this course for the purpose of manifesting, as it were, that they are the very persons pointed out by the apostle, when he says—‘*These are they who separate themselves, sensual men, having not the spirit.*’ Jude xix. In order to afford my readers an idea of how widely different a feeling actuated our author towards his former associates in belief, whose communion conscientious motives obliged him to abandon, I shall here append the paragraph with which he piously closes the present

Work—and the fervent and charitable sentiment breathed throughout which is well worthy the imitation of those who seek to gain others over to their faith :—

“O Father of mercies ! O Father of lights ! from whom is every best and every perfect gift—may my brethren, through the Spirit of truth and for love of thy Son, who is the way and the truth, be brought into the way of truth. Thou who art Charity, through the Spirit of Charity, gather them together in unity—that we being all unanimous, may, in the Catholic Church, with one voice, chant in canticles the greatness of thy mercy and of thy grace ; and offer sacrifices of praise to THEE, and to thy SON, and to the HOLY GHOST, in truth and charity, for ever and ever. Amen.”

If at any time since the first appearance of the original of this Work, which was published so far back as the year of our Lord 1661, there was a prospect of the foregoing pious prayer producing its desired effect, that time is assuredly the present. For a spirit of inquiry is now abroad—the people of England are every day becoming more and more resolved on satisfying their minds as to which is the religion established by Christ—which the creed of their pious and sainted forefathers—which that faith wherewith the brightest glories of their nation are associated. This inquiry is constantly producing the happiest results, and leading fast to the restoration of unity and religious peace. Within the last few years, many from among the highest and most distinguished Protestant families in England have regularly examined all the way back to the very origin of the Christian Church—and then, on arriving at the fountain head and discovering the truth of the long proscribed and persecuted Catholic faith, have readily embraced its doctrines ; and numbers of them by so doing have attested the purity of their motives and the sincerity of their belief—for it frequently happens that by the very fact of joining in communion with the Catholic Church, they blast their temporal prospects—forfeit both wealth and patronage—and in many instances have to sacrifice the love and friendship of those who are nearest and dearest to them in life. Neither is this spirit of inquiry confined to any particular class of the English people—it extends itself far and wide over the entire kingdom—and we behold at the present day the most talented

and erudite of the professors and divines of England's Protestant universities entering seriously on the search, and in their own instances setting the laudable example to all their fellow-believers, and saying to them, as it were, "go ye and do likewise." The author of this Work, once a Protestant clergyman, and the defender of the Thirty-Nine Articles, did, nearly two hundred years ago, what they are doing now. He inquired into and discovered which was the religion of the primitive Christians, and on beholding its resplendent truth, he immediately joined communion with the Church of antiquity—the Spouse of Christ. The Treatise that he has bequeathed to posterity, and which now, for the first time, makes its appearance in an English garb, will, I confidently trust, prove well calculated to aid others in prosecuting, and bringing to a happy close, this same important inquiry. And should they, as he, become convinced that their present way is erroneous, and be enabled to look steadfastly at the dazzling light of truth, I most sincerely hope that, strengthened by the Divine grace, they too may exhibit the same firmness of mind, and give the same unequivocal proof of their gratitude to an all-merciful God. Fervently uniting, then, in the spirit of our author's prayer, and sincerely hoping that we may all live in unity here, and dwell in peace hereafter,

I remain, my dear fellow-Christians,

Your devoted servant,

EDMOND WM. O'MAHONEY.

Middle Temple, London.

May 1st, 1841.

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WHITE'S CONFUTATION OF CHURCH-OF-ENGLANDISM.

CHAPTER I.

Introduction to the Treatise.

MOVED by the grace of God, I now enter on the confutation of that Schism in which, alas! I lived for many years. I lived in it, it is true, not so much of my own choice as owing to the effects of a corrupt education: for educated in schism from my infancy, I embraced error instead of truth—a sect instead of the Church. Yet I adore the bounty of Divine Providence in affording me a liberal education. For by means of the education which I received, and the assistance of the grace and blessing of God, not only was I restrained from the commission of many wicked crimes into which others plunged; but, also, the gloom of ignorance being dispelled, my mind was gradually prepared for embracing the true Catholic Faith.

After the nefarious regicide of Charles the First, King of Great Britain, to whose party I had always attached myself, I quitted the kingdom, and during my sojourn abroad, began seriously to reflect on the great and manifold perils from which, through the mercy of God, I had already escaped. These considerations led me to think on the vanity, the uncertainty, the brief and fleeting duration of earthly joys and possessions, in the idle pursuit of which so much labor is

expended, and so much anxiety felt, by the great bulk of mankind; and whilst in this salutary frame of mind, I entered into the resolution of using for the future greater diligence in securing true and eternal happiness than I had theretofore employed. One thing, however, caused me the greatest possible uneasiness—namely, that I knew not with which Church to associate myself. I believed in the existence of only one *true* Church; but which that *one* was, I knew not. I did not, indeed, at that time, doubt but that the Church which the King, and the Bishops of his persuasion, had defended, and with which I had always held communion, was a true part of the Church; but I could not find such a Church out of my own country. I thought it possible that that Church might never be restored; but it appeared to me most absurd to say, the Universal Church should perish with it. I vehemently desired to find the truth; but my mind fluctuated as to the mode of arriving at it. I supplicated Almighty God to grant me his assistance in this important affair, and pondered in my mind many considerations regarding it: but for the space of several months I was unable to arrive at any fixed conclusion. At length, after the most serious consideration, and after gravely and repeatedly reflecting on various plans, my mind became impressed with the absolute necessity of adopting the following—namely, that I should consult the Fathers and Doctors of the primitive Church, of whose fidelity and piety I could entertain no doubt, and who, because they flourished at a period so remote from our contentious times, I concluded were wholly free from party zeal, and should on that account be deemed impartial witnesses.

I determined, therefore, to devote some years to this study, firmly resolved on embracing the doctrine of Faith handed down by them, and on joining communion with whatever Church I should find teaching the same doctrine at the present day. After a course of reading which occupied SEVEN YEARS, and which, by

the grace of God, I concluded with great delight, but with still greater fruit and advantage, I carefully read over the notes that I had choicely extracted during my previous course of study. Then, on comparing the doctrine of Faith handed down by the primitive Catholic Church with that of the Church of England (to which I had before belonged), I found the former in many points at open variance with the latter; but discovered it to be the very same as that which the Roman Catholic Church teaches and promulgates at the present day. Wherefore, I was at the same time affected with sorrow and joy; with sorrow, because I had so long lived in schism—with joy, that I should at length, by the Divine mercy and grace, be freed from it. I immediately fled from schism, and of my own accord, presented myself as a suppliant suing for peace from the Church—and this I obtained according to the usual form of reconciliation.

Now that I have obtained my own reconciliation, I am induced to publish this Treatise, for two reasons especially; one of which regards myself—the other my neighbor. One regards myself; for whilst I publicly refute the English schism, I also publicly declare myself to have been formerly ignorant and foolish. I lament, indeed, that I should have lived so long in ignorance and folly, yet I am not ashamed to confess it publicly—knowing that the more emphatically I declare my own misery and iniquity, the more do I magnify in my own particular instance, the mercy and grace of God. Sorrow for sins committed, and a public confession of them, avail much to the penitent; but the ruinous and deadly false shame of confessing sins, weighs the sinner down to hell. St. Augustin severely rebukes this false shame in the Schismatic Vincentius—"Why," he asks him, "do you still hesitate to profess what you believe, unless because you are confounded at having formerly believed or defended a doctrine which you do not now believe; and whilst you are ashamed to confess your

error, why are you not ashamed to persevere in error, which certainly is a thing far more shameful?" This is a subject on which the Scripture also is far from being silent—"There is a confusion leading to sin, and there is a confusion leading to grace and glory."¹ Confusion leads to sin, when a man is ashamed to change an erroneous opinion, lest he be deemed inconsistent; or lest, upon his own showing, he be pronounced to have remained long in error. 'Thus do they go down alive into hell'*—"alive," that means, conscious that they are the authors of their own perdition; and that there would be persons of this description, was long ago foreshown in the case of Core, Dathan and Abiron, who were swallowed up in an opening of the earth.² But confusion leads to grace and glory, when a man blushes at his own iniquity, does penance, and amends his life; which it grieveth you, who are wholly under the influence of that pernicious shame, to do, lest men who know not the meaning of the words should object against you the following verse of Saint Paul—"If I build up

¹ Eccles. iv. 25.

* Ps. liv. 16. The late Hebrew doctors divide the *ninth* psalm into two, thereby making the *twenty-second* verse the commencement of the *tenth* Psalm. They afterwards join the 146th and 147th Psalms, in order that the whole number should not exceed 150. In the Protestant Bible, the Psalms are numbered after the same manner, with this difference—that the tenth Psalm is made to begin with the *twenty-first* instead of the twenty-second verse of the ninth. Hence that which is now quoted as the 54th Psalm, and 16th verse of the Catholic Bible, is to be found in the Protestant version under the head of the 55th Psalm and 15th verse. The same observation applies to all the other Psalms from the 9th to the 146th.

I have deemed it necessary to affix this note for the guidance of my Protestant readers, who, I am satisfied, will be many. Indeed, of this I have already a positive assurance in the number and high respectability of those who have favored this work with their patronage and support, and who have thereby given an earnest proof of their readiness and determination to read and judge for themselves.

² Numb. xvi.

again the things I have destroyed, I make myself a prevaricator.¹ But if these words could be urged against men who, when converted, proclaim the truth which, while perverse, they assailed, they could then be advanced against Saint Paul himself, in whom the churches of Christ magnified God, on hearing that he preached the faith which he before endeavoured to destroy.²

The other reason that incites me to write, proceeds from commiseration for my neighbor. How afflicted is my soul as often as I call to mind, that they who were the partners of my numerous and severe trials still persevere in the crime of schism—and are on that account wretched! Formerly I loved myself and them in the communion of schism; wherefore it is evident that I hated, not loved, myself and them—for ‘he that loveth iniquity, hateth his own soul,’³ and he that loves others in sin, hates their souls. But now through means of God’s grace, I love myself in the communion of Catholic Truth and Charity, and I vehemently desire to love them in the same communion. It is for this reason that I reprove their schism, whereby they are precluded from this communion, and I debarred of my wished-for delight. “The more,” says St. Augustin, “vice displeases us, the less do we wish the wicked to die unamended. For it is an easy thing, and agreeable to our inclination, to hate the wicked, because they are wicked; but it is a rare and pious thing so to love them because they are men, as that you at the same time censure the guilt and reverence the nature in the same individual: and you will hate the guilt the more justly because the nature which you love is dishonoured by it.”⁴ These are the words of Augustin.

¹ Galat. ii. 18.

² August. Tom. 2, Epist. 48, Vincen. ex Hæresi Rogatiana, versus finem.

³ Ps. x. 6.

⁴ August. Tom. 2, Epist. 54. Macedonio.

Such of my brethren as abandon schism, and return to the communion of the Catholic Church, will also love me in that communion; but they who persevere in schism, will recompense me as the Corinthians recompensed Saint Paul, who burned with a divine charity towards them. For when writing to them, he says, 'And I most gladly will spend, and be spent myself for your souls'—whereunto he immediately adds—'although loving you more, I be loved less.'¹ Neither did he receive a better reward from the Galatians, when addressing whom he thus writes: "Am I then become your enemy, because I tell you the truth?"² My brethren may recompense me as they please, yet will I act towards them as charity prescribes. I will reprove their schism, publicly expose the heresy and other deadly errors in which they are involved—I will exhort them to peace and communion with the Catholic Church, and I hope that some, at least, will yield the desired fruit: not, indeed, that I rely on my own weakness, but upon the virtue of Christ, who, as the Apostle says—'Hath chosen the weak things of this world, that he may confound the strong.'³ Wherefore St. Augustin, considering these words of the Apostle, says:—"Should a learned man be chosen, perhaps he would say he was so chosen, because he deserved to be chosen for his learning. Our Lord Jesus Christ, wishing to humble the necks of the proud, sought not to convert the fisherman by means of the orator; but gained the Emperor by means of the fisherman. Cyprian, the great orator, believed; but before him Peter the fisherman—through whom not only the orator, but the emperor, too, afterwards believed. No noble was at first elected, no learned man; for the weak things of the world hath God chosen, that he may confound the strong."⁴ So far Au-

¹ 2 Cor. xii. 15.

² Galat. iv. 16.

³ 1 Cor. i. 27.

⁴ August. Tom. 9, Exposit. in Evan. Joannis, Tract. 7.

gustin. I add, that as Christ did before, and frequently, though not always, so doth he in the present day.

Relying then, not on my own strength, but on the assistance of Christ, I descend into the arena. I will reprove, as I have already said, the English schism—I will publicly expose the heresy and other deadly errors in which my brethren are implicated—I will exhort them to peace and communion with the Catholic Church: but before so doing, I shall offer a few prefatory observations on the nature of schism and heresy, and on the morals of schismatics and heretics.

CHAPTER II.

On Schism in General.

SCHISM, which is derived from the Greek verb *σχιζω*, if the etymology of the word be considered, signifies a cutting-off; and as heretics, equally as schismatics, cut themselves off from the Catholic Church, they can, by a generic term, be said to form a schism. “You behold,” saith St. Augustin, “many persons cut off from the stem of the Christian society (which by a steady and unfailing propagation extends itself throughout the world, by means of the Apostolic sees and the uninterrupted succession of bishops), boasting, like withered branches, of a mere resemblance to their original, and glorying in the empty *title* of Christianity—all which persons we classify under the heads of heretics and schismatics.”¹ However, as the heretic separates himself from the church for one cause, the schismatic for another, we do not deem it foreign from our present undertaking to investigate separately the nature of schism and heresy.

¹ August. tom. 2, Epist. 42, ad Madaurenses.

CHAPTER III.

Of Schism in particular.

SEPARATION from the church can be effected, either by teaching or holding doctrines contrary to what she believes; or by dissolving the unity of the church through disobedience or rebellion. The former begets heresy, the latter schism—*which is a rupture of the unity of the church by the withdrawal of obedience from the Pastor, in those matters that appertain to the duties of his office.*

Schismatics do not openly and avowedly withdraw obedience from Christ, the PRINCE OF PASTORS,¹ for they know this would be incompatible with the profession of His name, which is retained by them all. But when they refuse subjection to the pastors subordinate to this PRINCE, they are accounted schismatics by Him, whose will it is that they should be subject both to himself and those ordained by him.² For Christ gave to these pastors the ministry of reconciliation;³ and whatever regards the increase and edification of his body, which is the church, by them it is wrought.⁴ Wherefore, they who despise them, are regardless of their own salvation: 'For they watch,' says the Scripture, 'as being to render an account for your souls.'⁵ St. Cyprian writes beautifully on this subject: "I boast not of these things," saith he, "but with grief do I utter them, when you set yourself up as the judge of God and Christ, who says to his Apostles, and through them to all the pastors who succeed the Apostles in vicarious ordination—'He that heareth you, heareth me, and he that heareth me, heareth him that sent me. And he that despiseth you, despiseth me, and despiseth him that sent me.'—Wherefore, you should know that the bishop is in the church, and the

¹ 1 Peter v. 4, & Heb. iii. 1.² Acts xx. 28, & Heb. xiii. 17.³ 2 Cor. v. 18⁴ Ephes. iv. 11, 12, 13, 14.⁵ Heb. xiii. 17.

church in the bishop; that if any one be not with the bishop, he is not in the church; and that those persons flatter themselves in vain, who, not being at peace with the priests of God, creep on stealthily, and conceive themselves to be in a kind of lurking communion with some individuals or other—for the church which is Catholic is only one, and cannot be parted or divided, but is indeed connected and bound together by a chain of priests indissolubly linked one with the other. Wherefore, brother, if you reflect on the majesty of God who ordains priests—if you at all respect Christ, who, by his will and pleasure, and even *by his presence*, governs the clergy, and the church with its clergy,”¹ &c. Vide Ignatii Epist. ad Trallianos.

CHAPTER IV.

On the Division of Schism—and whether Schism be joined with Heresy?

SCHISM may be of a two-fold nature—the one whereby obedience is withdrawn from the Supreme Pontiff; the other whereby it is immediately withdrawn from the inferior pastors. We are furnished with an example of the latter in the case of the Donatists, who at first only withdrew from Cæcilianus, Bishop of Carthage, as can be seen in Optatus, of Milevis.² An example of the former is afforded us in the case of the Novatians, who seceded from Cornelius, the Roman Pontiff, as is shown by St. Cyprian.³ St. Cyprian testifies, and experience corroborates his testimony, that of all schisms, that whereby obedience is withdrawn from the Supreme Pontiff, is the most dangerous to the Catholic Church: “Heresies,” says St.

¹ Cyprianus, Epist. 69, ad Flor. Pupian.

² Optat. Milev. lib. 1, de Schismate Donatistratum adv. Parmen.

³ Cyprianus, Epist. 67, ad Steph. Pap. Read the 16th chapter of Numbers.

Cyprian, "have arisen, and schisms sprung from no other cause than the refusal of obedience to the Priest of God; and because men do not take into consideration, that there is for the time one priest in the Church, and one judge in the stead of Christ."¹ And indeed God himself clearly manifests the abhorrence in which he holds this crime, when he commands that those guilty of treasonable resistance to the pontifical authority, under the Old Testament, should be punished with the material sword;² and that such as thus offend under the New should be punished with the spiritual.³

Though, speculatively speaking, inveterate schism might subsist without heresy — since, owing to the peculiar character of each, they must be, even when found together, necessarily distinct; yet morally speaking, the former is hardly in any instance separated from the latter. "Between heresy and schism," says St. Jerom, "this difference is alleged to exist—that heresy implies a perverse doctrine; but that schism is the act of separation from the church on account of episcopal dissension. This distinction, it is true, may to a certain extent be admitted when applied in the *commencement of a schism*; but every schism forms for itself in its progress some species of heresy, in order to exhibit a plausible ground for its original separation from the church."⁴ This opinion is confirmed by St. Augustin, when he says, "Heresy is indeed an inveterate schism."⁵ And although Eiphanius—who, either because of some virtues which he admired in them, or because of their cunning concealment of their errors, was prevented from a just and accurate investigation of the erroneous opinions maintained by the Meletians and the Audians—would

¹ Cyprianus, Epist. 55, ad Cor. Pap.

² Deut. xvii. 12.

³ Mat. xviii. 17.

⁴ Hieron. Comment. in Epist. ad Titum, cap. 3.

⁵ August. Tom. 7, lib. 2. Contra Cresconium Grammaticum, cap. 7.

fain exculpate the first-named in the beginning of their schism, and the latter all through, from the guilt of heresy;¹ yet other writers, after a more profound examination, discovered that in the progress of their schisms, they had become infected with this crime.

For an account of the Meletians, see Philastrius on the heresies that existed under the Apostles, Heresy 42. Respecting the Audians, see Theodoret's Ecclesiastical History, Book 4, c. 9, of the heretical fables of the Audians.

CHAPTER V.

The Etymology of the word Heresy considered—and its Nature investigated.

“HERESY,” *Ἀίρεσις*, as St. Jerom among others, observes, “is so called from a Greek term signifying choice; because each chooses for himself, forsooth, the doctrine he thinks best.”² But as it is not competent to man to retain or reject what he pleases of religious system of Christian Faith—which is a thing not recommended and handed down to him by human caprice, but upon Divine authority—therefore, heresy has been in all ages held to be deeply criminal, as is evident from the practice of the church, and the works of ecclesiastical writers. “Heresies,” says Tertullian, “are so called from a Greek word that means *choice*, which each individual exercises either in instituting, or adopting them. And it is for this reason that the heretic is said to stand condemned even to himself; because he chose for himself the very thing in which he is condemned. We are not allowed to introduce any thing of our own fancy, or to choose what others introduce from theirs. We have the Apostles of the

¹ Epiph. Tom. 2, lib. 2. in Ancorato, contra sectam Meletii 68, & lib. 3. tom. 1, contra sectam Audianorum, 70.

² Hieron. lib. 3, Comment. in Epist. ad Galat. cap. 5.

Lord for authorities on this head, who suggested nothing of their own invention; but faithfully delivered to the world the doctrine received from Christ. And hence, 'Though an angel from heaven were to preach otherwise, he should be pronounced anathema by us.'"¹

With regard to the nature of heresy, it is to be observed, in the first place, that, in order to constitute it, an error of the understanding respecting some dogma *of faith* is required. For the Catholic Doctors, both ancient and modern, understand and define heresy to be an error respecting *matters of faith*, as is evident to those who read their writings.

Secondly, a profession of Christianity is required on the part of the person in error: for he who renounces the Christian name, is to be called an apostate, not a heretic—"who," as St. Augustin saith, "under the cloak of the Christian denomination, resisteth the doctrine of Christ."² False apostles transform themselves into the Apostles of Christ;³ and false prophets, of whom Christians ought to beware,⁴ because they desire to appear sheep, therefore do they come in sheep's clothing. "For they could not," says St. Leo the First, "deceive the true and unsuspecting sheep, unless they concealed their savage fury under the name of Christ."⁵

Thirdly, obstinacy in error is required on the part of the person erring. "For," says St. Augustin, "heresies and certain pernicious doctrines ensnaring souls, and precipitating them into the pit, have originated only when the Holy Scriptures are not rightly understood, and when rash and audacious assertion

¹ Tertul. lib. de Præscriptionib. adversus hæreticos, cap. 6.

² 'A man that is a heretic, after the first and second admonition avoid.' Titus iii. 10.

³ August. tom. 3, de civit. Dei, lib. 18, cap. 51. Vide etiam August. tom. 3, Enchir. ad Laurent. c. 5, et tom. 8, Ennarrat. in Psal. 8.

⁴ 2 Cor. xi. 13.

⁵ 4 Mat. vii. 15.

⁶ Leo Papa, ser. 5, de jejun. decimi mensis.

is made of that which is not rightly understood in them.”¹ Now, whatever is maintained contrary to the sufficiently declared sentiment of the Church, is asserted audaciously and with obstinacy of error. But no man is to be accounted a heretic, until he be informed of what the church teaches on the point whereon he is in error, and choose rather to resist her authority, than abandon his own opinion.² For as God ordinarily speaks to man only through the church, and through her declares his will on matters of faith;³ he who prefers resisting the declaration of the church which expresses the will of God condemning his error, to renouncing the error of his own choice, is, without doubt, deservedly pronounced obstinate: and such error constitutes a species of infidelity.

From what has preceded, the following definition of heresy may be collected: *Heresy is the obstinate error of a man professing himself to be a Christian, and an error contrary to a dogma of faith.*

CHAPTER VI.

Whether Schismatics and Heretics be in the Catholic Church?

SINCE schism and heresies exclude from the kingdom of God,⁴ it is certain that schismatics and heretics have no *vital* union with the church of Christ, which is his mystical body, and of which he is the Saviour.⁵ That this union is utterly destroyed by either schism or heresy is the doctrine of the Catholic church—which its doctors have constantly and unanimously taught, and which they likewise teach at the

¹ August. tom. 9, Epos. Evan. Joannis, Tract. 18.

² August. tom. 7, lib. 4, de Baptis. contra Donatist. cap. 16.

³ Isaias ii. 2, &c. and 1. Tim. iii. 15.

⁴ Galat. v. 20, 21.

⁵ Ephes. v. 23.

present day. "Let heretics and schismatics," says St. Augustin, "arrogate to themselves what they will, the charity which covereth a multitude of sins, is the peculiar gift of Catholic unity and peace; and it exists not in all, for all are not of the Church, as we shall see in its proper place. Out of the pale of the church there cannot be that charity, without which the other virtues, though they may be recognized and approved, yet cannot avail and liberate."¹ Again, the same Augustin says, "Therefore, the Catholic church only is the body of Christ, of which he is the Head—the Saviour of his own body. Outside this body, the Holy Ghost quickeneth no one; because, as the Apostle Paul saith—'The charity of God is diffused in our hearts through the Holy Ghost, which is given to us.' But he is not a partaker of the Divine charity, who is the enemy of unity. Therefore, they who are out of the Church, have not the Holy Ghost: for of them it is written, Jude v. 19—'These are they who separate themselves, sensual men, having not the Spirit.'"² St. Gregory the Great also teaches to the same purport. Here are his words: "This is the body outside which the Spirit doth not quicken.—Wherefore the blessed Augustin says—'If you wish to live of the spirit of Christ, be within the body of Christ.' The heretic does not live of this spirit, the schismatic does not, the excommunicated person does not live of it: for these are not of the body. But the church hath the quickening spirit, because she inseparably adheres to her Head—Christ. For it is written—he who adhereth to the Lord, is one spirit with him."³

Schismatics and heretics may, nevertheless, be said in some measure to *belong to* the church. For they are capable of receiving the sacraments; they have the baptismal character; they can be punished by the

¹ Aug. tom. 7, lib. 3, de Baptis. contra Donat. cap. 16.

² Aug. tom. 2, Epist. 50, Bonifacio viro militari. Vide tom. 9. Expos. in Joan. 2 Evangel. Tract. 37.

³ Greg. in Psal. 5. pœniten. in principio.

the baptismal character ; they can be punished by the church ; they are not altogether cut off ; and therefore they are said to belong to the church in a certain sense—as the Catholic Doctors acknowledge. “For that which is split,” saith St. Optatus of Milevis, “is but partially divided, not entirely cut off. And deservedly so, because you and we have the same ecclesiastical fellowship ; and if men’s minds are at variance, the sacraments are not. In a word, we can say to each other, that we believe the same things—are stamped with the same seal—have received the same baptism, and have been ordained after the same manner. That we read the Divine Testament and supplicate the same God. The Lord’s Prayer is the same with you as it is with us ; but a split, as mentioned above, having taken place, it becomes necessary that the rent parts, hanging hither and thither, should be reunited.”¹

“And when the Apostle Paul,” observes St. Augustin, “speaking of certain individuals who erred respecting the truth, whose discourse spread like a cancer, and who subverted the faith of others, warns us that they should be avoided, he signifieth, nevertheless, that they belong to the one great house—but as vessels unto dishonour. I believe his reason for saying this was, that they had not as yet gone out ; or if they had gone out, how doth he say that they dwell in the same great house with the vessels of honour ? Unless, perhaps, by reason of the sacraments, which, even in the separated conventicles of heretics, remained unaltered ; and he saith that they belonged to the one great house, but with different merits—some unto honour, others unto dishonour.”²

If the question be now raised as to whether schismatics and heretics can be said to be *in* the church

¹ Optat. Milev. de schism. Donat. adversus Parmenianum, lib. 3, versus finem.

² Aug. tom. 7 de Bap. contra Donat. lib. 3, c. 19. Vide etiam lib. 1, de Bapt. contra Donat. c. 10.

as they are said to belong to it? I answer in the affirmative, provided the question be understood of hidden and occult schismatics and heretics. The reason is: because they, on account of their external profession of obedience to Christ and the church, and their external communion of faith and sacraments with the church, though in reality but chaff, still remain in the granary of the Lord, in the common heap with the sound grain.¹ And although they be in reality bad fishes, yet they are comprised in the same net with the good ones.²

But if the question be extended to the case of open and avowed schismatics and heretics—I answer: such cannot, properly speaking, be said to be in the church. For, having been sifted on the winnowing sheet of the church, or exposed to the gust of temptation, they, being light as chaff, instantly flew out of doors; or like the bad fishes (mentioned in the Gospel), slipping through the broken net, they swam beyond its reach—and therefore such cannot now be said to be within the granary of the Lord in the common heap with the wheat, or within the compass of the Lord's net in common with the good fishes. Wherefore, St. John the Apostle, speaking in his first epistle of avowed heretics and schismatics, whom he therein calls Antichrists, saith: 'They went out from us' (in the Greek, *Εξ ἡμῶν ἐξῆλθον*), but they were not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest that they are not all of us.³ From these words St. Augustin infers, that hidden heretics and schismatics are in the church; but that the open and avowed are out of the church. "Behold," saith he, "the Antichrists. They went out from us: do we therefore bewail the loss? Listen to the consolation—'But they were not of us.' All heretics, all schismatics went out from us, that means, they quitted the church: but they would not have gone out if they had been of

¹ Matt. iii. 12.

² Mat. xiii. 47.

³ 1 John ii. 19.

us—before they went out, therefore, they were not of us. If before they went out they were not of us, there are many still within, who have not gone out, and who, nevertheless, are antichrists. Dare we affirm this? Why not? Unless every person whilst within is not an antichrist.” A little further on he adds: “And they who are within, are no doubt in the body of our Lord Jesus Christ; since his body is as yet undergoing the process of preservation, and will not be perfectly sound until the general resurrection. They are in the body of Christ like bad humours. When they are vomited forth, then the body experienceth relief; and in like manner when the wicked go out from her, then is the church relieved. When the body vomits and casts them forth, it says: ‘those humours have gone out from me, but they were not of me.’ What means, they were not of me? That they were not cut out of my flesh; but that, while within, they oppressed my breast. They went out from us, but be not sad, they were not of us. How do you prove this? ‘For if they had been of us, they would no doubt have remained with us.’ Hence you perceive that many who are not of us, receive the sacraments with us, receive baptism with us, receive with us that which the faithful know they receive, benediction, eucharist, and whatsoever there is in the Holy Sacraments. They receive with us the very communion of the Altar itself—and they are not of us. Trial proves that they are not of us—when temptation presents itself to them, they fly off as chaff before the wind, because they are not grain. But they will all fly off at that time—a thing which should often be repeated—when the granary of the Lord shall be winnowed on the day of judgment. They went out from us, but they were not of us: ‘for if they had been of us, they would no doubt have remained with us.’ Do you wish to know, dearest brethren, how it can be affirmed with the utmost certainty, that they who accidentally went out, and return, are not antichrists,

are not contrary to Christ? They who are not antichrists cannot possibly be induced to remain out of the church. But every man is of his own will either an antichrist, or he is in Christ: we are either in the members or in the bad humours. The man who amends his life, becomes a member in the body; but he who continues in perversity, is one of the bad humours—and when they went out, they who were oppressed, felt themselves relieved.” And immediately after, on explaining these words of 1 John ii. 19,—‘But that they may be made manifest, that they were not of us,’ he subjoins: “For this reason Saint John added, ‘that they may be made manifest,’ because even when they are within, they are not of us. Yet they are not manifest; but by going out, they become manifest.”¹

We shall conclude this chapter with the words of St. Augustin, writing in another work against the schismatic Donatists. “Our Fathers,” saith he, “influenced by these and similar considerations, not only before the time of Cyprian and Agrippa, but afterwards, too, held the very salutary custom of approving rather than rejecting whatever they found purely divine and legitimate in any heresy or schism; but whatsoever they found pernicious and peculiar to heresy or schism, that they earnestly denounced and wholesomely corrected.”²

CHAPTER VII.

The course pursued by Heretics and Schismatics is exposed, in order that they themselves be avoided.

SINCE inveterate schism, as we have already said, is joined with heresy, the ancients speak almost indiscriminately of the morals of schismatics and heretics.

¹ Aug. tom. 9. Expos. in 1. Epist. Joan. Tract. 3.

² Aug. tom. 7, de Bap. contra Donat, lib. 3, c. 19.

Of the many things which they have observed on at great length respecting their morals, we for the sake of brevity, shall only mention a few.

In the first place, schismatics and heretics rend the church of Christ, and effect the ruin of the upright. With this Tertullian charges them: "But touching their exposition of God's Holy Word, what shall I say; since their chief concern is, not to *convert* heathens but to *pervert* Catholics? The grand aim of their ambition is to cast down those who stand, not to raise up those who are down; for even the work they have cometh not of their own building, but from the pulling down of the edifice of truth. They undermine our edifices, that they may build up their own."¹ See Acts xx. 30; and 2 Peter ii. 1, 2, 3, &c.

Secondly, St. Vincent of Liris observes that they are remarkable for their excessive boasting and vanity. "You may," he says, "hear some of them exclaiming: 'Come, O ye foolish and wretched creatures, who are commonly called Catholics, and learn the true faith, which none but we understand. It lay hid for many ages back, but has been recently revealed and brought to light.'"² See 3 Kings xxii. and 2 Peter ii. 13, 19.

¹ Tertul. de Præscript. adversus Hæreticos. c. 42. Vide Origen in Ezech. homil. 1.

* That these expressions of Vincent are not unjustly imputed to the sectaries, numerous are the proofs which every day affords. For they speak as disparagingly of Catholics now as they did in the time of Vincent. Luther also asserts, and many of his followers are to be heard repeating the absurd assertion—that for many ages back (a multis ante sæculis) there was not one Christian who either preached or understood the true doctrine of faith. What Luther cunningly left undefined by the term "many ages back," the Church of England undertakes to explain by "eight hundred years—and more!!" Is it not remarkably strange, that they who rail against Catholics in the present age, apply to them the very same terms as were used by the heeticks in St. Vincent's time, though FOURTEEN HUNDRED years have rolled by since that great and learned man wrote the above words.

N.B.—The notes marked with the asterisk (*) do not belong to the original work.

² Vincent. Lirinen. lib. adversus profanas hæreticorum novitates c. 26.

Thirdly, St. Optatus of Milevis observes that they are remarkable for their intemperance, and that their disciples are still more so. He says to them—"Now, though I were to be silent regarding yourselves, who can be so respecting those whom you have succeeded in seducing either by faction or subtilty, to join your party? Not only men but women too, have suddenly changed from sheep into foxes, from being faithful, they have all at once become perfidious, from patient furious, from pacific litigious, from upright, seducers, from modest shameless, from mild fierce, from innocent they have become artificers of wickedness."¹ — See the 3d Epistle of John, 9th & 10th verses; and Jude v. 8.

Fourthly, St. Hilary of Pictavi remarks that they are to be known by their dissensions, and perpetual quarrels among themselves. Here are his words—"For, whereas the church founded by the Lord, and established by his Apostles, is that alone from which every raging heresy, however diversified its peculiar impieties, has cut itself off; and whereas it cannot be denied, that all diversity of faith had its origin in false glossing of the Scriptures, whilst the text is tortured to suit the understanding, rather than the understanding disciplined to adapt itself to the text: nevertheless, whilst the opposing parties are at war with each other, the true church may be distinguished, not only by her own doctrine, but also by the conflicting doctrines of her adversaries—so that whilst all are united in opposition to her alone, she by the very fact of continuing alone and indivisible, confutes the impious errors of them all. Wherefore, all heretics are agreed in this, that they conspire against the church; but whilst they mutually conquer each other, they obtain no conquest for themselves. For the victory of each of them over the other, is of all things the triumph heresy, that which the one reprobates in the other,

¹ Optat. Milev. de schis. Donat. adversus Parmenianum, lib. 6, prope finem.

the faith of the church hath already condemned. There is, indeed, no one thing common to heretics; and, consequently, their intestine broils only serve to confirm our faith."¹ See Acts xxiii. 7, 8, 9, 10, and 1 Corinthians iii. 3, 4.

Fifthly, St. Augustin observes, that they are remarkable for their calumnies. "Heretics," says this holy father, "have calumnies of their own, and each particular heresy hath its peculiar ones. Schismatics also have theirs, every one of whom is cut off by his pride from communion with the members of Christ."² See Numbers xvi. 3, 13, 14; and 2 Corinthians x. 10.

Lastly, St. Leo the Great paints them as fraudulently cunning. Here are his words: "You may know them by their creeping humility, their taking and insinuating address, their soft but enslaving flatteries, and their pious assassination of souls. For they come as our Saviour hath foretold, in sheep's clothing, but within they are ravening wolves. The reason they so come is, because they could not deceive the true and unsuspecting sheep, unless they concealed their savage fury under the attractive garb of Christianity."³ See Matthew vii. 15, & 2 Cor. xi. 13, 14.

From what has been now said, it is quite clear, that both for our own safeguard and that of others, heretics and schismatics should be carefully avoided. Weak-minded Catholics, whose number is very great, expose themselves to the danger of seduction by conversing with them; and in proportion to their mental infirmity, do the dangers of perversion increase.—Wherefore, if they wish to avoid such dangers, let them diligently attend to the Word of God, which strictly cautions to guard against them.* Pious and

¹ Hilarius de Trinitate, lib. 7, non longe a principio.

² Aug. tom. 8, in Psal. 118. Concio. 26.

³ Leo Papa, de jejuniis decimi mensis. serm. 5.

* 'Beware of false prophets,' who, saith our Divine Redeemer himself, 'come to you in the clothing of sheep, but inwardly they

steadfast Catholics are, it is true, in a state of comparative security; but still they have reason to be on their guard, lest, by frequent and incautious intercourse with heretics, they should be an occasion of scandal to their less firm brethren.

But all these perils being out of the question, whenever an opportunity offers, or when there gleameth a hope of restoring heretics and schismatics to the fold of Christ, the firm and solidly-instructed Catholics, especially the pastors of the church, should seriously devote themselves to this important work, and imitate the Good Shepherd who laid down his life for his flock—who sought the one sheep wandering on the mountains, and having found it, lifted it upon the same shoulders which bore the wood of the cross, and having so borne it, restored it to the one fold. This principle, however, is not applicable to the founders of heresies, although it may be adopted with regard to their followers. The cases that occur on this head are various and multiplied. But every prudent person will try each and singular case according to the standard of the Divine Word, agreeably to the tradition of the Catholic church, the dictates of conscience and right reason; and, after such scrutiny, will pursue the line of conduct his judgment shall chalk out.

CHAPTER VIII.

The Reason which induced the Author to embrace the Catholic Faith.

IN the preceding Chapters I have exposed the enormous evil of schism and heresy, and shown with what

are ravening wolves.' Mat. vii. 15. 'Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine you have learned, and to avoid them. For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches, and good words, seduce the hearts of the innocent.' Romans xvi. 17, 18.

caution sectaries are to be avoided. I have also told you, that, when I discovered, after long research, and by means of the grace of God, that the church of England, with which I once held communion, and in which I PUBLICLY OFFICIATED, was founded in schism and heresy—lest I should be guilty of ingratitude to God for so great a gift of his grace, and in order to consult for the salvation of my soul—I quitted its communion and betook myself to the Roman Catholic and Apostolic church; that to her I humbly submitted myself in all she required, for (as I was conscientiously persuaded) she required nothing inconsistent with the right of a pious mother, or the duty of an obedient son: and that I was, by the grace of God, and the indulgence of this pious mother, admitted to her communion, in which I now live, and in which with God's grace I shall always persevere.

The above persuasion that arose in my mind, was not the effect of levity or rashness; but was produced by certain reasonings deduced from THE CATHOLIC CHURCH. That I have carefully read this doctrine, and collated it with that of the church of England, will appear in the course of the present Treatise.

I now enter on my undertaking, and in the first place affirm that—*The Church of England is founded in schism and heresy: it is, therefore, to be avoided by every prudent Christian.* The reason of the antecedent is, that the doctrine on which the church of England is founded, is schismatic and heretical—the consequence (that it should be avoided by every prudent Christian) is self-evident. But in order to prove this proposition, I shall demonstrate what the doctrine of the Church of England is. Then, by a comparison instituted between it and THE CATHOLIC doctrine, I shall, with the assistance of God, prove that the latter is the doctrine of the Roman church; but that the former is schismatic and heretical—and, therefore, contrary to the true CATHOLIC DOCTRINE. Thus, candid

reader, you have now before you the whole substance and plan of the present Treatise.

CHAPTER IX.

The Doctrine on which the Church of England is founded.

A SMALL book, containing thirty-nine articles, comprises the doctrine of the church of England, as may be seen in the "Ratification" of that little book, which ratification, published A. D. 1571, is contained after the articles, and given at greater length in the King's Declaration, published A. D. 1642. The Declaration is partly as follows: "The Articles of the Church of England, formerly approved and confirmed by public authority, and to which our clergy have universally subscribed, embrace the true doctrine of the church of England, congruent with the Word of God, which Articles, therefore, we confirm, and we require that all our beloved subjects persevere in the uniform profession of them; and we prohibit all, *even the smallest possible departure from them*: We also command, that, unto the attaining of the same end, a fresh impression of them be executed, and that they be published with this our Declaration."

These articles are of two kinds. Some of them contain the same doctrine as that taught in the Catholic church. English Protestants are not culpable for holding this portion; but because they detain the truth of Christ in the injustice of schism and human error,¹ they are therefore to be condemned. They as yet retain the truth in many things, they hold some things that are good and praiseworthy; but on account of their schism and heresy, they possess these things without profit or advantage.

Concerning such like persons, St. Augustin teaches

¹ Romans i. 18.

in the following words: "In many things, they were with me. We both held baptism—in that they were with me. We both read the Gospel—in that they were with me. We kept the feasts of the martyrs—in that they were with me. We observed the Paschal solemnity—in that they were with me; but they were not entirely with me. In their schism, they were not with me; in their heresy, they were not with me. In many things they were with me, in some things they were not with me. But because of the few things in which they are not with me, the many in which they are, avail them not. 'And if I should have prophecy,' saith the Apostle Paul,¹ 'and should know all mysteries, and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing,' &c.² "He did not say," observes St. Augustin, "all these things are nothing; but, if I have not charity, I am nothing. For who would be mad enough to say, the sacraments of God are nothing? Who to say, prophecy is nothing, faith is nothing? These things are not NOTHING; but though these things be great, I, holding these great things, am nothing, if I have not charity. These things are great, and I have them, yet I am nothing, if I have not charity, through which these things that are great can be profitable to me. For if I be void of charity, though these things I may possess, yet they cannot avail me." And a few lines after, he says: "Out of the Catholic church, a man may have every thing—but *eternal salvation*. He may have honour,—he may approach THE SACRAMENT—may sing hallelujahs—may answer amen—may believe the Gospel—may hold and preach the faith in the name of the Father, and of the Son, and of the Holy Ghost: but nowhere, save within the Catholic church, can he attain salvation."³ For whosoever hath not charity, is out of her

¹ 1 Cor. xiii. 2, &c.

² Aug. tom. 8. Ennarat. in Psal. 54.

³ Aug. tom. 7. Serm. super gestis cum Emerito Donatistarum Episcopo. Vide etiam Aug. lib. 1, c. 29, contra Cresconium Grammat.

pale; and no one can have CHARITY, who does not adhere to unity.

But many other articles of the Thirty-Nine embrace doctrine, which is peculiarly that of the church of England, and which renders her wholly distinct from THE CATHOLIC CHURCH. For if these articles be tried by the strict rule of Catholic doctrine, some will be found heretical, and condemned by the primitive fathers; some erroneous; some scandalous; some offensive to pious ears; and others to be rejected as rash and suspicious. Wherefore, they fall under the same censure as that pronounced by the council of Constance, under similar circumstances, against the articles of the Arch-heretic, John Wickleff.¹

And that many of them are of this character, will be evident from our examination of them which is the primary object of the present work. It is our intention to examine them according to the doctrine of THE CATHOLIC CHURCH, in the same order as they follow in the Book of Common Prayer, except the thirty-seventh, with which we begin; because that article appears to us to contain, as it were, the rock on which the church of England was wrecked.

CHAPTER X.

The Thirty-Seventh Article of the Church of England examined.

THE whole doctrine of this Article, which we are now about to examine, may be reduced to three propositions. The first of these is contained in the following words, *The Bishop of Rome hath no jurisdiction in this realm of England.* Second—*Ecclesiastical causes appertain to the jurisdiction of those who hold the Royal*

¹ Tom. 2. Conciliorum, Concil. Constan. sess. 8, damnatur 45 articuli. Joannis Wicleff.

power of this kingdom. Third—This realm is not, nor ought to be, subject to any foreign jurisdiction. The first of these propositions is contained in the express terms of the Article itself. The second and third are necessarily deducible from its words, which be these —“The Queen’s Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be *ecclesiastical* or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.”

The moment the first of these propositions is compared with the doctrine of THE CATHOLIC CHURCH, its direct opposition to that doctrine becomes glaringly apparent. For she constantly teaches, and has always taught by her pastors and doctors, these three things. Firstly—*That Peter was Chief Pastor of the Church by Divine appointment, and Christ’s Vicar upon earth.* Secondly—*That he received this office for himself and his successors.* Thirdly—*That the Bishops of Rome are his successors in this office.* If we substantiate all these statements by clear and indisputable testimonies, as with the assistance of God’s grace we intend to do in the succeeding chapters: it will then be evident in how great dangers they are involved, who not only deny the obedience due to the Chief Pastor, but also respecting this obedience, hold, as an article of their religion, an error directly opposed to the doctrine of THE CATHOLIC CHURCH.

CHAPTER XI.

The doctrine contained in the latter paragraph of the preceding Chapter is confirmed by the testimonies of Catholics of the Latin Church.

WE quote, first, St. Bernard, renowned for his miracles, and who, even according to the testimony of his adversaries, was a holy man, and so far from being

the flatterer, was the severe monitor, of the Bishop of Rome. This will be evident to whoever reads his works "On Consideration," addressed to Pope Eugene. In the eighth chapter of his second book "On Consideration," he writes thus to Eugene: "Thou art he to whom the keys were delivered, to whom the sheep were entrusted. There are, it is true, other gatekeepers, and other pastors of flocks; but as thou hast inherited both names differently, in the same degree hast thou inherited them more gloriously than they. They have their flocks assigned to them, each a separate one; but to thee all are entrusted—the one flock to the one shepherd. Thou art the one Pastor not of the sheep only, but of the shepherds also. Do you inquire whence I prove this? From the Word of the Lord. For to which, I ask, not only of the bishops, but even of the Apostles, were the entire of the sheep thus absolutely and indiscriminately committed? 'If thou lovest me, Peter, feed my sheep.' What sheep? The people of this or that particular state, region, or kingdom? My sheep, saith the Lord. To whom then is it not evident that he did not specify a *portion*, but assigned the *WHOLE*? There is no exception, where there is no distinction." And immediately after, he adds: "In short, James, who might have been regarded as the pillar of the Church, contented himself with Jerusalem alone, thereby acknowledging Peter the universal head. And he was appropriately located in that city to raise up seed for his departed BROTHER, who had there suffered crucifixion—for he (James) was called the brother of our Lord. Now the brother of our Lord having relinquished all pretension, who besides should dare lay claim to the prerogative of Peter? Hence, according to your canons, others are called to a *portion* of the solicitude, you only to the *PLENITUDE* of power. The power of the rest is circumscribed, but thine extends even to those who have received jurisdiction over others. Hast thou not, if just cause existed, power

to shut heaven against a bishop, to degrade him from his episcopacy, and hand him over to Satan?*" Thy jurisdictional prerogative, therefore, remains unshaken and indisputable, both as regards the exercising of the keys delivered to thee, and the government of the sheep committed to thy care."¹

The same St. Bernard in his 190th Epistle to Pope Innocent, says,—“It is right that all dangers and scandals occurring in the kingdom of God should be referred to your apostolical authority—especially such as affect the faith. For I think it most fitting that all breaches of doctrine should be there repaired where the faith cannot suffer defect. And such, assuredly, is the prerogative of this See. For to whom other did Christ at any time say: ‘I have prayed for thee, Peter, that thy faith fail not?’ Now mark the words which follow as a consequence — ‘and thou being once converted, confirm thy brethren.’”² This is, indeed, necessary to be done at present. The time has arrived, most beloved father, for you to manifest your sovereignty, evince your zeal, and do honour to your ministry. And you will fully discharge the place of Peter, whose very see you now occupy, if, by your admonition you confirm the hearts of the wavering,

* St. Bernard here alludes to the solemn delivery of the keys to Peter by his Master, Jesus Christ, Mat. xvi. 19. He to whom is given full power of the keys, can shut or open; but yet with a responsibility so perilous, as to ensure the exercise of a sound discretion on his part, and to secure justice and liberty to others. By shutting heaven against a bishop, and handing him over to Satan, St. Bernard means no more than the power of spiritual excommunication in the same sense as was intended by St. Paul, in reference to the incestuous Corinthian. 1 Cor. v. 4, 5. It may not be amiss to observe here for the satisfaction of Protestants, that Luther pronounced Bernard to be the greatest saint on the calendar since the days of the Apostles—and possibly this may be the reason why our author quotes the authority of so recent, although so distinguished a witness.

¹ Bernar. lib. 2, c. 8. De Consideratione ad Eugenium Papam. Vide etiam Bernardi epist. 256, ad Eugenium Papam.

² Luke xxii. 32.

and by your authority crush the corruptors of the Faith."¹

St. Jerom also, in his Epistle to Pope Damasus, writes as follows: "As the East, seized with its inveterate religious mania, and distracted by internal dissensions, tears into shreds the seamless garment of Christ, woven from the top throughout; and as foxes so prey upon the vineyard of the Lord, that amidst the broken cisterns which hold no water, it is difficult to trace out the fountain sealed up and the garden enclosed:² I have, therefore, resolved to consult the chair of Peter, and the faith lauded by the mouth of the Apostle—and now to demand food for my soul from that source whence I have already received the vestments of Christ. Neither could the immense expanse of the ocean and the distance of the interjacent land, keep me from inspecting the precious pearl. 'Wheresoever the body shall be, thither will the eagles also be gathered together.'³ The patrimony being dissipated by a wicked offspring, the hereditary estate of our fathers is preserved inviolate by you alone. Where you are, the fruitful soil produceth the pure seed of the Lord an hundred-fold. Where we are, the corn buried in furrows degenerates into cockle and reed. Now the sun of justice arises in the West; but in the East, that Lucifer, who hath fallen, has set his throne above the stars: 'You are the light of the world—you are the salt of the earth.'⁴ You are the vessels of gold and silver; with us are but vessels of earth and wood, which await the iron rod and everlasting fire.⁵ Therefore, though your greatness awe me, your humanity invites me. From the priest, I demand the victim of salvation; from the Pastor, the protection of the sheep. Let envious distinction vanish, let the pride of Roman dignity

¹ Bernardi epist. 190 ad Innocen. Papam.

² Cantic. iv. 12.

⁴ Matt. v. 13, 14.

³ Luke xvii. 37.

⁵ 2 Tim. ii. 20.

disappear—I speak with the successor of the fisherman and the disciple of the cross. Seeking Christ before all things, I am associated in communion with your Holiness, that is, with the chair of Peter—upon which rock I know THE CHURCH is built. Whosoever eateth the lamb out of this house, is a profane man.—Whosoever is not within the Ark of Noah, shall perish midst the deluge.” A little further on, St. Jerom again says: “I do not know Vitalis, I reject Miletius, I am ignorant of Paulinus. Whosoever gathereth not with thee, scattereth—that is, he who is not of Christ, is of antichrist.” And in the end of the same epistle he says: “Wherefore, I beseech your holiness, through the crucified Saviour of the world, and the consubstantial Trinity, to direct and authorize me, either to be silent on, or to preach the doctrine of the Hypostases.”¹ See his following epistle to Pope Damasus, on the same subject.

St. Optatus of Milevis writes in the following strain to Parmenianus, on the schism of the Donatists—“You cannot deny, that you know the episcopal chair was first established in the city of Rome by Peter; that in it he sat as head of all the Apostles—whence he was also called Cephas;² that by means of this one chair unity was to be preserved amongst all: so that he would now be a schismatic and a sinner, who would set up any other chair in opposition to the chair of unity. Peter, therefore, was the first who sat in the chair of unity, which is the highest of honours. To him succeeded Linus,” &c. Then, after enumerating Peter’s successors in the chair, he concludes with these words—“To Damasus succeeded Siricius, our associate and friend, who occupies it at the present day, with whom we and the entire world, corresponding by means of circular letters, are united in strict communion. Let you now, who would fain arrogate

¹ Hieron. epist. ad Damas. Papam de hypostasibus Arrian.

² John i. 42.

to yourselves the holy church, prove the origin of your chair." And a little further on, rebuking the chair of Victor of Garbia, he says: "If Victor were required to state where he would establish his chair, he could neither point out a person that preceded him there, nor show any chair unless one of pestilence. And pestilence buries amongst the damned those who perish of its virulence. Hell is known to have its gates, against which the Scriptures tell us that Peter, who is our prince, received the keys of salvation, when Christ said to him: 'I will give to THEE the keys of the kingdom of heaven, and the gates of hell shall not prevail against them.'¹ How comes it then, that you strive to usurp the keys of the kingdom—you who, by your presumption and audacity, sacrilegiously war against the chair of Peter."²

St. Augustin, among other considerations which he enumerates as keeping him in the bosom of the Catholic church, mentions the following: "The succession of pastors from the chair of the Apostle Peter, to whom our Lord after his resurrection, committed the feeding of his flock, down to the present bishop, keeps me in it."³ And again the same St. Augustin, writing to Generosus, says: "For if the order of episcopal succession be regarded, with how much more certainty, and real security for salvation do we reckon from Peter, to whom, as representative of the entire church, our Lord said—'Upon this rock I will build my church, and the gates of hell shall not prevail against it.'⁴ For to Peter succeeded Linus, to Linus succeeded Cletus," &c. Then, after enumerating the successors of Peter, he adds—"In this order of succession no Donatist bishop is found." And immedi-

¹ Mat. xvi. 19.

² Optatus de schismate Donatist, adversus Parmenianum, lib. 2.

³ August. tom. 6, lib. contra epist. Manichæi, quam vocant Fundamenti, c. 4.

⁴ Mat. xvi. 18.

ately after, he says,—“ But even if into this long line of Bishops, succeeding each other from Peter to Anas-tatius, who now occupies the Holy See, another Judas should contrive to creep, yet that would not prejudice the church or her conscientious children, to whom our Lord, (providing for such calamity) when speak-ing of wicked bishops, in the 23d chapter and 3d verse of Saint Matthew, saith: “Whatsoever they command, observe* ; but what they do, observe not; for they preach and practise not.””¹

The same Augustin, writing to Innocent the First, on his own behalf, and in conjunction with the Fathers of the council of Carthage, says: “ Lord and holy brother, we have deemed it right to communicate this transaction to you, in order that we may have our weak decrees strengthened by the authority of the Apostolic see—for the purpose of ensuring the salva-tion of many, and correcting the wickedness of cer-tain individuals.” Immediately after he again writes —“ Although it seemed meet to your holiness, that Pelagius should be absolved after his misdeeds, which are said to be now terminated in the East; yet his heresy, and the impiety that sprang from it, which have many daring supporters scattered far and wide, should be anathematized by the authority of the Apos-tolic chair.”² And again, writing to Innocent the First, in conjunction with the Fathers of the council of Milevis, Augustin says—“ As our Lord by a gift of his special grace, hath placed you in the Apostolic chair, and bestowed on the present age one adorned with such qualities, that it would be criminal neglect on our part to conceal from your holiness whatever is necessary to be suggested for the church’s interest, as it would be impossible you could receive such in-

* Augustin here, like St. Paul in many places throughout the Holy Scriptures, gives the substance of the text instead of the text it-self.

¹ Aug. tom. 2. epist. 165, ad Generosum.

² Aug. tom. 2. epist. 90, ad Innocentium Primum Papam.

formation fastidiously, or, having received it, that you could treat it with negligence, deign then, we beseech thee, to apply thy pastoral care to the great dangers of the infirm members of Christ. For a new heresy, a most dangerous tempest of the enemies of the grace of Christ, hath begun to rage," &c.¹

St. Cyprian, in his treatise on the unity of the church, beautifully explains the wiles of the Devil in the following words:—"Did Satan on seeing his idols abandoned, and his seats and temples deserted by a people of too much belief, invent any new fraud whereby to deceive the unwary under the title of the Christian name? Yes: HE INVENTED HERESIES AND SCHISMS, whereby to subvert the faith, corrupt truth, and rend asunder unity. Those whom he cannot detain in the blindness of the old way, he encompasseth and misleadeth them in the mazes of a new path. He snatches men from the church, and while they imagine themselves to have now approached the light, and escaped the darkness of the world, he again spreadeth other darkness over their ignorant minds—in such a manner that they, not holding by the Gospel of Christ, and its observance, and law, may yet call themselves Christians; and though walking in darkness, may imagine they have light, owing to the blandishments and deception of the Adversary, who, to use the words of the Apostle, 'Transformeth himself into an angel of light, and setteth forth his ministers as the ministers of justice.'² Thus they go on boldly imposing night for day, death for salvation, despair under the semblance of hope, perfidy under the pretext of faith, antichrist under the name of Christ—in order that by propagating plausible falsehoods, they may frustrate truth, by subtilty. This is the case, most beloved brethren, so long as people do not return to the fountain of truth, or seek the head, or preserve the doctrine of our heavenly Master. Which things

¹ Aug. tom. 2, epist. 92.

² 2 Cor. xi. 14, 15.

would each weigh and examine, there would be no need of long tracts and arguments. The proof of the right faith is easy by the compendious method of truth. Our Lord thus addresses Peter—‘I say to thee: that thou art Peter; and upon this rock I will build my church, and the gates of hell SHALL NOT PREVAIL AGAINST IT. And I will give to THEE the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.’¹ And again, after his resurrection, our Lord saith to the same Peter: ‘Feed my sheep.’² Upon him *alone*, he builds his church—to him he commits the feeding of his sheep. And although after his resurrection, our Lord bestows on all the Apostles an equal power, when he says: ‘As the Father hath sent me, I also send you. Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained;’ yet, in order to manifest unity, he established *one chair*, and ordained of his special authority, that the origin of its unity should spring from *one* possessor. The other Apostles, as well as Peter, were, it is true, endowed with an equal fellowship of dignity and power; but the beginning proceeds from unity. The primacy is given to Peter—in order that the *unity* of the church and the chair of Christ should be manifest.” And immediately after, Cyprian adds: “Can he who doth not hold the *unity* of the church believe that he holdeth the *faith*? He who opposeth and withstandeth the church, who forsaketh the CHAIR OF PETER, upon which the church is founded, can he trust that he is in the church?”³

In his epistle to the people, respecting the five schismatic priests of the faction of Felicissimus, the same St. Cyprian says: “God is one, and Christ is one, and

¹ Mat. xvi. 18, 19.

² John xxi. 15, 16, 17, &c.

³ Cyprianus, Tract. de unitate Ecclesiæ, Paulo post principium.

his church is one, and the CHAIR founded upon Peter by the word of our Lord, is one. To establish any other altar, or frame any other priesthood, besides the one altar and the one priesthood, is not possible. Whosoever gathereth elsewhere, scattereth. Whatsoever is instituted by human frenzy, to the disarrangement of the divine harmony, is adulterous, impious, and sacrilegious."¹ Wherefore, in another of his epistles, he calls the Roman church—"the root and mother of the Catholic church."² And in his 55th epistle to Pope Cornelius, he says: "After these attempts, and moreover still, with their pseudo-bishops chosen by heretics, they have the audacity to sail, and carry, to the CHAIR OF PETER, and to the principal church, whence sacerdotal unity hath taken its rise, letters from schismatics and profane men; not reflecting, that they are the very Romans whose faith was lauded by the Apostle,³ and to whom perfidy can have no access."⁴

CHAPTER XII.

The same Doctrine is confirmed by the testimonies of Catholics of the Greek Church.

Writing on this subject, St. Irenæus, who is generally classed among the Greek Fathers, says—"But as it would be too tedious, in such a volume as the present, to enumerate the successions of all the Churches, I shall confine myself to that of Rome, the greatest, and most ancient, and the universally known Church, founded and established by the two glorious Apostles, Peter and Paul; for by pointing to the tra-

¹ Cyprianus ad plebem de quinque presbyt. schismaticis factionis Felicissimi, epist. 40.

² Cyprianus ad Cornel. Papam, epist. 45.

³ Rom. i. 8, and xv. 14.

⁴ Cyprianus ad Cornelium Papam, epist. 55.

dition which she hath from the Apostles, and the faith published to mankind, and which, through the succession of her Bishops, reacheth even to us, we confound all those, who, through a mischievous self-complacency, through vain glory, wilful blindness, or perverseness, draw conclusions and inculcate doctrines other than what are right. For all other Churches, that is to say, the faithful of the whole world, must, on account of her more powerful sovereignty, have recourse to this Church, in which the Apostolic doctrine has ever been faithfully preserved by her Pastors. The blessed Apostles, therefore, after founding and instructing this Church, for the administration thereof, committed the episcopacy to Linus," &c. Then, after enumerating the Bishops of the See of Rome, he adds—"By means of this regular ordination and succession, the Apostolic tradition which is in the Church, and the preaching of the truth, have reached even to us. And this shows most satisfactorily, that it is one and the same vivifying faith, which has been preserved in the church from the days of the apostles to the present, and which is still handed down in truth."¹

St. Chrysostom, explaining these words of the scripture—"And I say to thee: That thou art Peter; and upon this rock I will build my church,"² writes as follows:—"Hereby our Lord openly foretold the great multitude of those, who were and are, and shall become believers; he also elevates the mind of Peter to more sublime conceptions, whilst he at the same time constitutes him the pastor of his future church." And a little after, the same distinguished Father saith, "You perceive how our Lord leads Peter to entertain a more exalted opinion of himself; and how, by these two promises, he manifestly reveals Himself to be the Son of God. For things which God alone can grant, he promiseth, namely, the remission of sins—that his future Church should remain unmoved in the midst of

¹ Irenæus adversus hæreses, lib. 3. c. 3.

² Mat. xvi. 18.

constant and terrific storms violently assailing her—and that the Pastor and head of this Church, an ignoble *fisherman*, with the whole world opposed to him, should prove more firm than adamant: these things, I say, all which are in the power of God alone, He promiseth to grant.”¹

Writing on the subject of the priesthood, the same Chrysostom saith:—“For why did not the great and good God spare his own, his only begotten Son, but surrender Him, whom alone he had? Doubtless, his reason was, in order that He may reconcile to him those who should incur his displeasure, and also that He may render to him a choice and peculiar people. For what cause, likewise, did the Son shed his blood? Certainly, that he may gain those sheep, THE CARE OF WHICH HE COMMITTED TO PETER AND HIS SUCCESSORS,” &c.² Again, in his Epistle to Pope Innocent, after explaining the injury done him by Theophilus, bishop of Alexandria, he adds—“Wherefore, lest this confusion should invade every nation under heaven, I beseech thee to direct, that the things which have been so iniquitously done against me, in my absence, and though I shrank not from trial, shall have no force, as of their own nature they have not; and that the authors of these iniquitous deeds shall abide the punishment of the ecclesiastical laws; but deign grant to me, who am neither convicted, censured, or accounted guilty, the privilege of enjoying, as ever, your letters and affection, and the society of my former friends.”³

St. Cyril, bishop of Alexandria, in the second Book of his Commentaries, explaining these words of the Gospel of Saint John—‘Thou art Simon the son of Jona; thou shalt be called Cephas, which is, interpreted, Peter,’⁴ saith—“He who knows our hearts and

¹ Chrysost. tom. 2. homil. 55. in Matt. cap. xvi.

² Chrysost. tom. 5. lib. 2. sacerdotio.

³ Chrysost. tom. 5. epist. ad Innocentium primum Papam, versus finem epistolæ.

⁴ John 1. 42.

reins, sees, by virtue of his Divinity, at what a degree of piety his disciple is to arrive, and to how great perfection of virtue he is to be exalted. For He is ignorant of nothing—he who knows all things, even before they are. Hereby, he teaches the forementioned disciple in particular, that he, because he is God, knoweth all things without the aid of a teacher. For without any previous discourse, and without instituting any inquiry, in order to learn who would come to him or from whence, he calleth both himself and his father by name, and, authoritatively claiming him as his own, doth not suffer that he should be longer called Simon; but ordains that he should, by an appropriate simile, be called Peter, from *πετρα* (a rock) that, namely, upon which he was about to found his Church.”¹ And the same Cyril, in the fourth Book of his Commentaries, explaining the following words of the Gospel of Saint John—‘Therefore Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life,’² observes—“Through him alone, *who was exalted above the rest*, they all make answer.” And immediately after, he adds: “It was therefore an act of prudence becoming saints, to confer on him, who was superior in *place* and *rank*, the part of answering in the name of all.”³ In his Epistle to Pope Celestine, also, Cyril recognizes in him, as the successor of Peter, this same jurisdiction. For when stating therein the case of Nestor, he subjoins: “But though such be the fact, yet we have not dared confidently to forsake his communion, *until we should first put your holiness in possession of the particular circumstances*.”⁴ To him Celestine replies: “Wherefore, using the authority of our chair, for which you have applied, and empowered to act in our stead, you shall execute its sentence not without the most vigorous

¹ Cyrill. Alexand. lib. 2. comment. in Joannem.

² John vi. 69

³ Cyrill. Alexand. lib. 4. comment. in Joannem.

⁴ Cyrilli epist. ad Cælestin. Papam.

severity: for unless, within an interval of ten days, to be computed from the date of this our admonition, he (Nestor), in the words prescribed, anathematize his nefarious doctrine; and unless he pledge himself for the future to confess that faith respecting the generation of Christ our God, which the Roman Church, and your Church, and which, in fine, the universal religion declar-eth to be the Christian faith, we charge you forthwith to undertake the care of his diocess. And let him understand, that he is wholly and entirely separated from our body," &c.¹ That Cyril executed the injunction contained in this epistle, is evident from his letter written from the synod of Alexandria to Nestor respecting his excommunication. Therein we read as follows,—“Which, unless you do within the time specified and defined in the letter of our most hallowed and revered brother, and fellow-minister, Celestine, Bishop of Rome, know for certain, that you shall henceforth have no participation or intercourse with the bishops and priests of God—in a word, that you shall have no place among them.”² See his next epistle to the clergy and people of Constantinople.

Theodoret, bishop of Cyrus, writing to Renatus, a Roman priest, says—“They have stript me of my priesthood, and they now cast me out of the city, reverencing neither my old age, nor my gray hairs nurtured in piety. Wherefore, I beseech you to prevail on the most holy Archbishop (of Rome) to use his apostolic power, and command me to hasten to your council. For that most holy see hath on many accounts, the headship over the churches spread throughout the whole world,”³ &c.

In his epistle to Pope Leo, the same Theodoret says:—“If Paul, the herald of the truth, the trumpet

¹ Cælestin. epist. ad Cyrill. fratrem. versus finem.

² Cyrill. epist. in Sinodo. Alexand. ad Nestor. de excommunicatione ejus.

³ Theodoret, epist. ad Renatum presbyterum Romanum.

of the Holy Ghost, betook himself for advice to the great Peter, in order to obtain from him an explanation for those who, at Antioch, were disputing concerning the legal rite of circumcision;* how much more justly ought we, poor, frail and lowly creatures as we are, to approach your apostolic chair, that we may receive from you a salutary antidote against the consuming disease which is making such ravages among the faithful in these quarters." And a little after he says—"But as for my part, I await the sentence of your apostolic chair, and pray and beseech that your holiness will assist me, appealing to your upright and just tribunal; and also that you will command me to appear before you, and prove that my doctrine strictly accords with that delivered by the Apostles." Further on, he adds—"Above all things, I beg to be instructed by you, whether I ought, or ought not, to acquiesce in being thus unjustly deposed? I await your sentence. Because if you order me to remain among the condemned, I shall do so; neither will I afterwards give annoyance to any man—but await the impartial judgment of our God and Saviour."¹

Theodoret was restored by Pope Leo, and sat in the council of Chalcedon, as appears from the first act of that council, in which we read as follows:

* Saints Paul and Barnabas, whose private judgments, it will be allowed, were superior to those of our modern Evangelizers, as being confessedly *inspired*, decided against the Judeans and Antiochians, that circumcision was a yoke from which Christ had made them free. The Judeans and Antiochians, however, appealed from the judgment of both these inspired Apostles to a *Council* at Jerusalem. Saints Paul and Barnabas did not reprove them for so doing; but acknowledged the right and validity of the appeal. Now if every one's judgment be the rule of faith established by Christ, where was the wisdom or utility of the appeal in this case? On the contrary, such appeal, if the advocates of private judgment speak truth, was not only useless but wicked—because, in that case, it was an appeal from the rule of faith, *instituted by Christ*, to an authority *not* instituted by Him. Behold the monstrous absurdity resulting from the pernicious doctrine of our modern self-choosers!

¹ Theodoret. epist. ad Leonem primum Papam.

"Let the right reverend bishop Theodoret enter, that he may take part in the business of the synod; for the most holy archbishop Leo has restored his bishopric to him."¹ See also the eighth act of the same council, wherein the restoration of Theodoret is more fully treated of.

CHAPTER XIII.

The same Doctrine is supported by the testimony and authority of the Councils.

THE Fathers, Greek as well as Latin, have taught that there existed in Peter, and exists in his successors, a hierarchy of the very nature which we have now explained. And not only did they teach this doctrine on ordinary occasions, but also when assembled in council; and they availed themselves of these opportunities to explain and define it at greater or lesser length, according to the necessity that existed at the particular period when each council was holden. For instance, the Fathers of the first Œcumenical council of Nice, suitably to the exigence of that time, thought the sovereignty of the Roman Pontiff was sufficiently manifested by the fact of his bestowing and preserving, *in virtue of his proper authority*, the privileges and immunities of the other patriarchs; and, in consequence, they but briefly explained it, as may be seen in the sixth canon of the council of Nice, particularly as that canon is cited by Paschasinus, vicar of the apostolic chair, in the sixteenth act of the council of Chalcedon,² and explained by Pope Nicholas the First, in his epistle to the emperor Michael³. Yet, though brief their explanation of his

¹ Tom. 1. Conciliorum, concil. Chalced. Œcumen., Act. 1.

² Tom. 1. Conciliorum, Concil. Chalced. Œcumen., Act. xvi.

³ Tom. 1. Conciliorum, epist. Nicholai Papæ ad Michaellem Augustum.

sovereignty (in order that they may furnish to posterity a bright example of obedience to the apostolic chair), they besought, at the hands of Pope Sylvester, the confirmation of their canons, which will be evident to whoever reads the epistle addressed to him by the Synod on that subject.¹

But, on the other hand, the fourth Œcumenical council of Chalcedon, owing to the nefarious conduct of Dioscorus, Patriarch of Alexandria, stated more distinctly, and maintained with greater firmness, the authority of Peter, in the person of his successor Leo the First—because the occasion so required. We read in the first act of this council, that the emperor Martian, in the speech which he there delivered, says, the most holy pope Leo “*governs the Apostolic throne.*” And in the same act, Leo’s vicars, with the approbation of the council, declare in a more detailed manner the power of his See. For, immediately after the emperor’s speech, we read these words—“Then Paschasinus, a right reverend Prelate and vicar of the Apostolic chair, standing in the midst of his right reverend colleagues, said: ‘We hold in our hands the precepts of that most holy and apostolic man, the pope of Rome, which is the head of all the churches, whereby his Apostleship hath deigned to command, that Dioscorus, archbishop of Alexandria, shall not sit in the council; but be suffered to come in, that he may obtain a hearing. This precept we must observe. If then your highness so direct, let him retire; otherwise we withdraw.’” And a little further on we read as follows—“Lucentius, a right reverend Prelate and vicar of the Apostolic chair, said: ‘He (Dioscorus) must account for the judgment he pronounced; for when he possessed not the office of judge, he surreptitiously crept into it, and had the audacity to hold a synod without the authority of the Apostolic chair—
A THING THAT NEVER HAS BEEN, AND NEVER COULD BE

¹ Tom. 1. Conciliorum, epist. a Synodo Nicena ad Sylvest. Papam.

LAWFULLY DONE.'"—Then Paschasinus, a bishop and vicar of the apostolic chair, said: "These things are so. We cannot act contrary to the commands of the most holy and apostolic pope, governor of the apostolic chair, neither can we act contrary to the ecclesiastical rules, or the precedents of the Fathers."¹

Moreover, the third act, containing the sentence passed on Dioscorus, which is to be found in the letter addressed to him from the council, runs thus: "Wherefore the most holy and blessed Leo, archbishop of great and ancient Rome, hath through us and the present holy synod, together with the thrice blessed and all-praise-deserving apostle Peter, who is the rock and pillar of the Catholic Church, and the foundation of the true faith, stript him (Dioscorus) of his episcopal dignity, and also removed him from the discharge of all sacerdotal duty." Immediately after these words, we read—"Anatolius, archbishop of royal Constantinople, which is called new Rome, delivered himself thus: "Knowing all the particulars of these acts of the apostolic chair, I willingly agree to the sentence of condemnation passed upon Dioscorus, formerly bishop of the great city of Alexandria," &c. And in the same place, after many of the bishops had subscribed to the sentence passed on Dioscorus, we read as follows: "I, Paschasinus, bishop of the church of Lilybæum, presiding over this holy synod in the stead of the most holy and apostolic Leo of the city of Rome, pope of the UNIVERSAL church, have subscribed to the condemnation of Dioscorus with the consent of the universal council."²

The Fathers of the council then wrote to the emperors, stating the reasons why they deposed Dioscorus, and amongst others, they mention the following cause—"But whereas, in addition to his other iniqui-

¹ Tom. 1. Conciliorum, Concil. Chalced. Act. 1. Oratio. Martiani Imperatoris.

² Tom. 1. Conciliorum, Concil. Chalced. Act. 3. Litteræ directæ ad Dioscorum, &c.

ties, he also inveighed against the apostolic chair, and attempted to issue letters of excommunication against the most holy and blessed pope Leo," &c.¹ In the same act, the fathers, in their report to pope Leo concerning the general business transacted by the holy synod of Chalcedon, thus write—"Which doctrine" (to wit, the doctrine of Christ), "you, the unanimously appointed interpreter of the words of the blessed Peter, have preserved as a train descending from the gold-woven garment of Christ, and reaching even to us by the command of the Law-giver." A little after, they say: "But if where two or three are gathered together in his name, he promised to be there in the midst of them: what peculiar favour must he show to priests, they who have preferred to country and to children, the knowledge of his faith! Over these priests you indeed preside as the head over the members, manifesting benevolence to such as observe your orders," &c. And again—"But in addition to all these acts, he, moreover, extended his fury even against him, to whom *the care of the vineyard* has been committed by our SAVIOUR, that is, against your apostolic holiness; and he meditated excommunication against you, who display such prompt zeal in uniting the body of the church."² See more on this subject in the same act, act the third.

Finally, in the sixteenth act, which contains the allocution of the holy and universal council of Chalcedon to the emperor Martian, the Fathers, amongst other things, have the following—"But, O you the beloved of Christ, who are most deserving of the empire bestowed on you by the will of heaven, you, by your faith, make a return to him, who hath con-

¹ Tom. 1. Conciliorum, Concil. Chalced. Act. 3. Epist. Concilii Chalced. ad Valentinian. et Martianum Imperatores.

² Tom. 1. Conciliorum, Concil. Chalced. Act. 3. Relatio Sanctæ Synodi Chalcedon. ad B. Papam Leonem, de omnibus gestis generaliter.

ferred those great benefits on you; by your zeal for having the pure religion confessed, you display the excellence of the devotion by which you are actuated—curbing, it is true, the projects of the wicked, but declaring peace to all in the unity of pious confession: and, as the seal of the sacred doctrine, you strengthen by the authority of the chair of Peter, the decrees of this council, which you have been the instrument of gathering together,” &c.¹

In the general council of Florence also, which was holden after the union of the Eastern with the Western Church, the rights of the apostolic see of Rome, because the exigence of the occasion so required, are defined with greater precision. In the last session of that council, the Fathers decree as follows: “We, moreover, define the holy and Apostolic see, and the Roman Pontiff, to be possessed of the primacy over the entire world; that he is the successor of the blessed Peter, prince of the apostles; that he is the true vicar of Christ, head of the entire church and father and teacher of all Christians; and that to him, in the person of the blessed Peter, was committed by our Lord Jesus Christ, the full power of feeding, directing, and governing the universal Church, even as it is contained in the acts of the Œcumenical councils, and in the sacred canons.”²

The general council of Constance condemned the doctrine of John Wickleff, comprised in forty-five articles, the forty-first of which runs as follows—“It is not necessary unto salvation to believe that the Roman Church is supreme among the other churches.”³

It would be easy for us to go on multiplying the testimonies as well of general as national councils, which confirm the forementioned doctrine. But the

¹ Tom. 1. Conciliorum, Concil. Chalced. Act. 16. Responsio seu Allocutio sancti et universalis Chalcedonensis Concilii ad Martianum Imperatorem.

² Tom. 3. Conciliorum, Concil. Florentin. sess. 8.

³ Tom. 2. Conciliorum, Concil. Constant. sess. 8.

few quotations we have already adduced from them, will suffice for such as love the truth and are desirous of finding it; whereas these authorities being multiplied would not avail those who gainsay and resist it.

CHAPTER XIV.

The same Doctrine is proved from the practice of the Apostolic Chair, and the subject at length concluded.

WE shall now conclude this subject by showing, that the Roman Pontiffs, as the successors of Peter, have always and everywhere, in their own persons, and through their vicars, exercised this universal jurisdiction in divers and most important causes, and particularly against those who possessed the greatest power and influence in the Church.

For instance, Pope Felix the Third deposed Acacius, Bishop of Constantinople, as is evident from his epistle to Acacius, which contains the very sentence of his condemnation.¹ In the same epistle Pope Felix relates, that Peter, Bishop of Alexandria, had been deposed by his predecessor. Pope Sixtus the Third, acting by his legates, deposed Polychronius Bishop of Jerusalem, as is related by Pope Nicholas the first in his epistle to the Emperor Michael.² And Pope Julius the First restored Athanasius, Bishop of Alexandria, Paul, Bishop of Constantinople, and Marcellus, Bishop of Ancyra, all of whom had been unjustly deposed by the Eastern Synod, as is related by Sozomen the Historian.³

Pope Fabian imposed mandates on the Eastern Bishops respecting Chrism—at the same time threat-

¹ Tom. 1. Conciliorum, epist. Felicis Papæ ad Acacium.

² Tom. 2. Conciliorum, epist. Nicolai Papæ ad Michaellem Imperatorem.

³ Sozom. Hist. Ecclesiast. lib. 3. c. 7.

ening those who should refuse obedience.¹ Pope Victor excommunicated such of the Asiatic bishops as did not acquiesce in his mandates respecting the observance of Easter.² And although Irenæus and others reprehended Victor for this act—because they thought it was not done advisedly, and prudently, and for the welfare of the Church; yet we do not find that he was charged by Irenæus, or any other person of his age, with having done that *which he had not the power of doing*, or for having exercised power over those, *who were not subject to him*. Pope Innocent the First excommunicated the Emperor Arcadius and his wife Eudoxia, who resided at Constantinople, in order to punish them for the banishment of St. John Chrysostom, as appears by the epistle of Innocent to Nicephorus.³

Pope Alexander the Third passed judgment, through his legates, on Henry the Second, King of England, who was accused of the murder of Thomas, Archbishop of Canterbury. And to these legates, King Henry, seeing that they represented the person of the Roman Pontiff, humbly submitted himself, as is related by William of Newbury, in his history of England. “The King,” says this English Historian, “when he found himself almost universally charged with the murder of that blessed man, and, above all, when the French Princes, the constant rivals of his felicity, instigated the Apostolic chair against him, as against the real and undoubted author of this enormous crime, sent Nuncios to Rome, in order to mitigate by the modesty of his solicitations the odium that had been excited against him. When they arrived there, so great was the public execration and disgust at the conduct of the King of England, that they were scarcely admitted. But by constantly alleging, that

¹ Tom. 1. Conciliorum, epist. Fabiani Papæ ad omnes Orientales Episcopos.

² Euseb. Cæsarien. Hist. Ecclesiast. lib. 5. c. 24.

³ Nicephor. Hist. Ecclesiast. lib. 13. c. 24.

this foul deed had not been perpetrated by the command, or with the consent of their Sovereign, they at length prevailed on the Pope to send legates *a latere* into Gaul, who, being invested with full power, should, after carefully hearing and diligently investigating the cause, either clear the King's character; or, in case he were found guilty, punish him with ecclesiastical censure. All was done accordingly. For there were sent from the Apostolic chair, two venerable cardinals—namely, Albert, who afterwards presided over the same See, and Theodosius.—They proceeded into Gaul, and convened in the territory of the King of England a numerous assemblage, composed of ecclesiastics and of the King's nobles. The King appeared amongst them with extreme humility, repeatedly and invariably affirming, that the deed whereby his reputation suffered such injury, had been perpetrated neither with his consent, nor by his ordinance—and that no circumstance ever occurred which caused him more poignant grief and anguish of mind. Whereupon, the legates solemnly undertook his acquittal. He did not indeed deny, that these homicides had been furnished with a favourable pretext, and had been emboldened to commit the mad act, in consequence of some incautious expressions that escaped him, when, upon hearing of the suspension of the bishops, and whilst under the influence of boundless passion, he indulged in the use of intemperate language: and for this (said the King) I do not object to the infliction of Christian discipline—*Decree what you please, I will devoutly receive and execute your decree.* So saying—and throwing off his robes—according to the custom of public penitents, he submitted himself BAREBACKED for the purpose of receiving ecclesiastical discipline,"¹ &c.

In a word, the bishops of Rome conducted foreign ecclesiastical causes through the medium of their

¹ Gulielmus Neubrigensis, lib. 2. rerum Anglicarum, c. 25.

vicars—reserving the more important ones for THE CHAIR. Pope Leo the First had Anastasius, bishop of Thessalonica, as his vicar in the East.¹ Pope Hormisdas had Salust, bishop of Hispalis, for his vicar through Bætica and Lusitania.² Pope Gregory the Great had Virgil, bishop of Arles, as his vicar in Gaul.³

These and many similar proofs, which can be adduced, sufficiently demonstrate the universal power of the Apostolic See in the government of the Church; and at the same time, reduce to the lowest extremity, and utterly confute, those who deny and obstinately resist it.*

¹ Leo, epist. 84. Anastasio Episcopo Thessalonicensi.

² Tom. 1. Conciliorum, epist. Hormisdæ ad Salustium Hispalens. Episcopum, &c.

³ Greg. 1., 4. epist. ex Registro c. 96.

* The authorities quoted in the preceding chapters, to prove the supreme spiritual jurisdiction of Peter and his successors, are such as every person possessing a knowledge of the ancient history of the world must respect and revere. They are the brightest names that illustrate the pages of history; and neither before nor since have there appeared men of greater zeal, piety, learning, and research. With the exception of the renowned Saint Bernard, they all flourished within that early period, when even those who now deny the right of the Roman See to govern the Church, admit that the doctrine of the Church of Rome retained its Apostolic purity. Hence every authority cited in the foregoing chapters, is entitled to the best consideration of those, who deny to the Bishop of Rome the right of governing the Church, whilst they concede that right, so far as in their power lies, to the temporal Sovereigns of England, as will be seen in the following chapter of this work. The perfect unanimity of the Fathers of the Greek as well as of the Latin Church—of Bernard, Jerom, Optatus, Augustin, Cyprian—of Irenæus, Chrysostom, Cyril, and Theodoret—in recognizing the supreme spiritual jurisdiction of the Roman See, must inevitably lead every reflecting mind to the conclusion, that this right was universally acknowledged throughout the Church of God in the early ages of Christianity. Add to the authority of Scripture, and of these distinguished Fathers, who wrote in *different countries* and at *different* periods of time, the weight of the Councils now cited, and which were composed of representatives from all quarters of the then known world; and to both these considerations, add the fact of the Bishops of Rome exercising, without any one questioning their right so to do, the most uncontrolled privilege

CHAPTER XV.

The doctrine comprised in the SECOND conclusion of the Thirty-seventh Article, is examined and confuted.

As though it were not enough for Church-of-England Protestants to have taught, in the articles of their religion, disobedience to the Roman Pontiff, Christ's Vicar established for the feeding of his sheep; they, heaping error upon error, have sacrilegiously ascribed to their own sovereigns those things which properly appertain to the province of ecclesiastical and spiritual jurisdiction.

Nicholas Sanderus, an English Doctor of Divinity, exposes, from the English laws themselves, the latitude of this usurpation. For, in his work on the Anglican schism, he thus writes. In the first place, saith he, the law runs as follows:—"Every privilege, pre-eminence, prerogative, spiritual superiority which can be enjoyed or exercised by any power, or by any human or ecclesiastical right, appertaining to the visitation, correction, or reformation of the *entire clergy*, or of any particular ecclesiastical persons; to the cognizance, and even to the punishment of all errors, heresies, schisms, abuses, &c., we decree *that the same shall from henceforth be for ever annexed to the ROYAL SCEPTRE.*"

"We also decree—that the Queen now hath, and that she, her heirs and successors in the Royal dignity, shall have from henceforth, full power of nominating

of creating, suspending, and restoring bishops; of bestowing and withdrawing bishoprics; of adjudicating on ecclesiastical causes, involving the interests of persons of the highest earthly rank: and let us then ask, can there possibly exist a doubt that the supreme spiritual jurisdiction of the Bishop of Rome was universally recognized, and firmly established in the earliest ages of the Church? And if acknowledged then, why should it not be equally so now?

In order to ascertain the respective ages in which the above-quoted Fathers flourished, and Councils were holden, see the appendix at the end of this Treatise.

and substituting whatsoever persons they please; which persons, acting in their stead and by their authority, shall exercise the same ecclesiastical jurisdiction, according to their (*that is the Royal*) pleasure; shall visit individuals, punish heresies, schisms, errors, and abuses; or exercise any other right or power, which ever could or ought to be exercised by any ecclesiastical magistrate."

It is further decreed—"That the clergy shall not assemble in any Synod on letters and mandates other than the Royal letters and mandates; neither shall they pass or execute any canon, law, synodal or provincial constitution, without *the express consent of her Majesty*, and her license for the making, promulgating, or executing of such canons—under the penalty of imprisonment and fine, TO BE IMPOSED AT THE QUEEN'S PLEASURE."

It is decreed—"That no one shall go out of the Kingdom and territories of her Majesty, to any visitation, council, convocation, or congregation, which shall anywhere be holden on the cause of religion: but that all such shall be holden, *by Royal authority*, within the Kingdom."

It is, moreover, decreed—"That *Bishops shall not be created* by the nomination or choice of any person, or by any authority other *than the Royal authority*; neither shall they hold or exercise episcopal jurisdiction and authority, UNLESS AT THE PLEASURE OF THE QUEEN; neither is *their authority* derived otherwise than THROUGH HER, AND FROM HER ROYAL MAJESTY."¹*

¹ Nicolaus Sanderus. de Schismate Anglicano, lib. 3. Leges de potestate Regia in rebus ecclesiasticis, anno primo Elizabethæ latæ.

* Here, surely, are powers beyond limit bestowed on the British Sovereign! And may we be permitted to ask, which is it more seemly and advisable—that these spiritual powers should be vested in a man, whose profession duly qualifies him for the exercising of them for the general good, or that they be vested in the *temporal* Sovereign of the state, whose very sex, as is the case in the present day, disqualifies her, if Scripture be regarded, from at all meddling in ecclesiastical affairs?

This usurpation excited, not only the just indignation of Catholics, but also operated powerfully in driving many Presbyterians in Great Britain—people to whom the very name of the Roman Pontiff is odious—to those violent and seditious excesses which have recently disturbed the public peace. For they maintained that this usurpation violated the rights of the Church, which they conceived to be constituted solely of themselves, and such as held like religious opinions.

Pious and just Christian Kings and Queens, in former times, were, and they still are indeed, the nursing fathers and nursing mothers of the Church:¹ many things calculated to adorn and promote religion have been done by them; and, surely, it is the duty of those who acknowledge themselves indebted to His goodness for the kingdoms they hold on this earth, to take a special interest in advancing the Kingdom of Christ—which is his Church.

St. Augustin, weighing these words of the Psalmist—‘And now, O ye Kings, understand; receive instruction, you that judge the earth. Serve ye the Lord with fear: and rejoice unto him with trembling,’² saith,—“How then do Kings serve the Lord with fear, unless by prohibiting and punishing, with religious severity, whatever is done contrary to the commandments of the Lord? For he serves after one manner, because he is a man; after another, because he is also a King. Because he is a man, he serveth God by living faithfully: but because he is also a King, he serveth him by enforcing, with suitable rigour, laws which enjoin what is just, and prohibit the contrary. Thus it was that Ezechias served, by destroying the groves, and the temples of idols, and the high places constructed in direct opposition to the commandments of God.³ Thus Josias served, he, too,

¹ Isaias xlix. 23.

² Psal. ii. 10, 11.

³ 4 Kings xviii.

acting in like manner.¹ Thus the King of the Ninevites served, by compelling the universal city to appease the Lord.² Thus Darius served, by delivering into the power of Daniel the idol to be destroyed, and by casting his enemies to the lions.³ Thus, too, Nabuchodonosor served, of whom we have already spoken, by enacting a terrible law, whereby all his subjects were prohibited from blaspheming God.⁴ Kings, therefore, in as much as they are Kings, serve the Lord, when, in order to serve him, they do what none but Kings can do." And a little further on he says:—"For the chain of events was so unfolded, that the Jews put to death the Preachers of Christ, imagining, as the Messiah himself had foretold, that they were thereby rendering a service to God;⁵ that the Gentiles raged against the Christians; and that the united power* of the martyrs proved victorious. But from the time that the following prophecy of Scripture began to be fulfilled—"And all the Kings of the earth shall adore him: all nations shall serve him"⁶—who in his sober senses would say to Kings: 'Take no heed as to which of your subjects protect, or which of them assail the Church of your Lord: it is no affair of yours, as King, to mind which of your people choose to lead a religious life, or which of them prefer following a sacrilegious course?' Who, I ask, would hold such language to Kings, to whom it cannot be said—it is no concern of yours to mind which of your subjects is inclined to lead a chaste, or which of them a licentious life?"⁷

St. Gregory the Great, in his epistle to Aldibert,

¹ Kings xxiii.

² Jonas iii.

³ Daniel xiv.

⁴ Daniel iii.

⁵ John xvi. 2.

* In the text before me, the Latin word is *potentia* (power), consequently I am obliged so to render it in English. But there is another reading for this passage, in which the Latin is *patientia* (patience); and this is in my mind the more correct one.

⁶ Psalm lxxi. 11.

⁷ August. tom. 2. epist. 50. Bonifacio viro militari.

King of the Angli, thus writes—"The omnipotent God raises to the government of nations certain good men—in order that through them He may dispense his pious gifts to all those over whom they are exalted. This we know to be the case with regard to the English nation, over which you have been placed for this glorious purpose—namely, that, through the favours bestowed upon you, the benefits of Heaven may be also showered on the nation which is subject to you. And therefore, O glorious son, guard with anxious mind the grace you have received of God. Hasten to extend the Christian faith to all your subjects. Redouble your upright zeal for their conversion; war against the worship of idols, and overturn their temples; mould the minds of your subjects in perfect purity of life by exhorting, alarming, enticing, and above all by setting them the example of good works—that you may receive your reward in heaven from Him, the knowledge of whose name you shall have extended upon earth. For He, whose honour you seek to perpetuate among the nations, will, in return, transmit to future ages, your name wreathed with glory. For thus, in former days, Constantine, a most pious Emperor, reclaiming the Roman Republic from the wicked worship of idols, subjected that Republic together with himself to the omnipotent Lord our God Jesus Christ; and turned himself and his people to God with all their mind. Whence it came to pass, that this man's glory exceeded that of the ancient Princes—and he equally surpassed his predecessors in reputation, as he did in good works."¹

Christian Kings, therefore, can, and ought to promote what belongs to God and his Church: but it is not their province to adjudicate on ecclesiastical causes, or to define matters of faith. For judgments in spiritual causes and matters of faith, in order to be right and just, must be formed according to the stand-

¹ Gregor. epist. ex Registro, lib. 9. epist. 60. Seu, c. 60.

ard of the Divine law. And as God has decreed both under the Old law, and under the Gospel, that the priests and pastors of his Church, and not secular princes, should be the judges of the genuine sense of the Divine Law; consequently, it is the province of the former, and not of the latter, to decide causes of this nature—‘For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth: because he is the Angel of the Lord of hosts.’¹ This same doctrine is inculcated by God in Deuteronomy, Paralipomenon, and in fine, throughout the whole of the Old Testament.

In the New Testament, also, God has committed the office of judging concerning the truth of religion, not to Kings and secular persons, but to bishops, whom he gave us as “Pastors” and “Doctors,” until the day of judgment—‘That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine.’² When a controversy arose at Antioch—as to whether circumcision, and the other ceremonies of the law were necessary for Christians, it was to the Apostles and Priests at Jerusalem that all parties referred the matter for decision.³ And while they argued this question in the Synod—‘The multitude of the laymen held their peace.’⁴ And Paul and Silas delivered to the cities through which they passed, the decrees to keep, that were decreed by the Apostles and ancients who were at Jerusalem.⁵ This same doctrine the Catholic Church faithfully guards and teaches; and as she did in times past, so doth she now maintain it, by her authorized, devoted and learned “Doctors,” against her adversaries, however powerful they may be.

Hosius of Corduba, as can be seen in the epistles

¹ Malach. ii. 7. Read Deuteronomy xvii. 8, 9, 10, &c., and xxxiii. 9, 10. Read also 2. Paralip. xix. 11.

² Ephes. iv. 11, 14.

³ Acts xv. 1, 2.

⁴ Acts xv. 12.

⁵ Acts xvi. 4.

of Athanasius, writing to the Emperor Constantius, who thought to arrogate to himself an undue liberty in favour of the Arian against the Catholic Bishops, thus saith :—"What step so violent was ever taken by Constans? or what bishop did he banish in his time? or what instance is there of his interference in ecclesiastical decisions? or what courtier of his ever employed force, in order to have ecclesiastical sentence passed against any individual? Can any thing of this kind be quoted by Valens, from which he and his partisans, could derive the materials of solid reasoning, or of a valid objection? Desist, I beseech thee, and remember that thou art mortal—dread the day of judgment—preserve thyself pure against that day—meddle not with ecclesiastical matters—neither dictate to us on such subjects; but rather learn these things of us. To thee, God has committed the Imperial sway; to us, he has entrusted what appertains to the Church. And as he who would traitorously decry your authority as Emperor, disobeys the Divine ordinance: so in like manner, do you beware, lest, arrogating to yourself what belongs to the Church, you become guilty of a heinous crime. 'Render,' saith the Scripture, 'to Cæsar the things that are Cæsar's: and to God, the things that are God's.' Therefore, it is not lawful for us to possess temporal dominion; neither have you, O Emperor, power over the incense and sacred things." And a little further on in his epistle, the same Hosius says :—"For if this be the judgment of bishops, what has the emperor to do with it? But if, on the other hand, these decisions be concocted under the menaces of Cæsar, what need have men of the title of bishops? When since the beginning of time, was the like heard of? When did the decision of the Church receive its force from an emperor? Or when was the like ever recognised as a decision? There have been very many

Synods heretofore—many decisions of the Church have been pronounced: but neither have the Fathers attempted to persuade princes to things of this sort, nor have princes exhibited their curiosity by prying into ecclesiastical affairs. Paul the Apostle had friends in the family of Cæsar, and through them he saluted the Philippians by Epistle; yet he never took these friends as associates in the discharge of his judicial functions.”¹

St. Athanasius, in the same epistle, relating the dialogue that passed between the emperor Constantius and the Catholic bishops of Gaul and Italy, says:—“After summoning them before him, the Emperor ordered that they should subscribe to the condemnation of Athanasius, and join communion with the heretics. The Bishops, marvelling at his new zeal, remarked—‘this is no ecclesiastical canon.’ Whereupon the Emperor quickly replied—‘let my will stand in stead of a canon—the Syrian bishops support me in the use of such language—wherefore you must either obey, or be banished like the rest.’ When the bishops heard this, they were wonderfully amazed, and uplifting their hands to God, they advanced their reasonings against the emperor with much freedom: teaching him, that the kingdom belonged not to him, but to God, from whom he had received it—and that he had every reason to dread, that that which God had bestowed on him he would suddenly take away. They threatened him with the awful day of judgment, and persuaded him not to corrupt things ecclesiastic, or confound the Roman Empire with ecclesiastical constitutions,” &c.²

St. Ambrose, in his epistle to the Emperor Valentinianus:—“Dalmatius, a tribune and notary, alleging that he acted agreeably to your Majesty’s pleasure, peremptorily required that I should select judges,

¹ Athanas. tom. 1. epist. ad solitariam vitam agentes.

² Ibid.

as Auxentius had done. Yet he did not so much as mention the names of the parties accused; but merely added, that on some future day there would be a trial in the consistory, where you would preside as sovereign judge. To this communication I now return what appears to me a fitting answer. Neither should I be deemed contumacious by any person because I confidently maintain it, namely—‘that your father of august memory, not only answered in words, but also decreed by his laws, that causes of faith, and of ecclesiastical discipline, should be decided by those, whose profession duly qualified them to discharge the office: for the following is the tenor of his rescript—viz., that priests should be the judges of priests. And even though a bishop were arraigned on other grounds, and his moral conduct were to be scrutinized, he would have the investigation to be conducted before an episcopal tribunal. Who then has made the contumacious reply to your clemency? He who desires you should imitate your father, or he who wishes you to be unlike him? unless, perhaps, there be found individuals who depreciate the opinion of so distinguished an Emperor, whose faith is proved by the constancy with which he confessed it, and whose wisdom is proclaimed by the ameliorated condition of his Empire. When, most clement emperor, have you ever heard of laymen passing judgment on a bishop in a cause of faith? Do you then imagine that I can be so warped by any species of adulation as to forget my sacerdotal rights, and think of entrusting to others what God in his bounty hath given to me? If the bishop is to be taught by the layman, what will be the consequence? Let the layman then debate, and the bishop listen—let the bishop learn from the layman. But, if we examine the order of the Divine Scriptures, or unfold the ancient annals, who can deny that in matters of faith, in matters of faith, I say, the bishops were wont to pass judgment on Christian emperors, and not the emperors on bishops?’ Towards the

end of this epistle, he says: "If there is to be a conference respecting faith, it should be a conference of priests, as was the case under Constantine, a prince of august memory, who premised no restrictive conditions, but allowed to priests the uncontrolled right of judgment," &c.¹

Again, in the close of his oration against Auxentius, he says—"We must 'render to Cæsar the things that are Cæsar's, and to God, the things that are God's.' Tribute belongs to Cæsar: this we do not deny. The Church belongs to God, therefore it should not be handed over to Cæsar: for the temple of God cannot be the right of Cæsar. And that this is said to the honour of the emperor, no man can refuse to admit. For what is more honourable than that the emperor be styled the son of the Church? When he is so named he is named without sin, he is named so with grace. For a good emperor is *within* the Church, not *above* it. He endeavours to aid, not to coerce her."²

Finally, the same St. Ambrose, in an epistle to his sister Marcellina, informing her of what took place with regard to the surrendering of the Cathedrals, says:—"In a word, the following mandate issues: 'Surrender the Cathedral.' I answer: 'It is neither lawful for me to surrender it, nor meet for you, O Emperor, to accept it. You have no right to violate the house of a private citizen; and do you imagine that the House of God can be taken away?' It is then alleged: 'To the emperor all things are lawful, all things are his.' To this I answer: 'Lay not on thy conscience, O Emperor, the grievous responsibility of believing that thou possessest any imperial right over things divine. Do not extol thyself; but, if thou desirest to reign long, be subject to God. It is written—'Render to God the things that are God's, and

¹ Ambr. tom. 3. lib. 5. Epistolarum, epist. 32. Valentiniano Aug. in principio.

² Ambros. tom. 3. lib. 5. epistolarum, Oratio in Auxentium de basilicis tradendis.

to Cæsar, the things that are Cæsar's." Palaces belong to the emperor, churches to the priest. To thee is committed the right of the public walls, not of the sacred edifices."²

St. Augustin thus reproves the schismatic Donatists, for referring the judgment of bishops to the emperor Constantine—"We reprove them the more," saith he, "for this reason, that, when they unjustly accused Cæcilianus to the emperor—whom, surely, they ought first to have convicted before his transmarine colleagues—and when the emperor, whose conduct was far more becoming than theirs, deputed to the bishops the episcopal cause referred to him, they, though defeated, would not be at peace with their brethren; but again appeared before the same emperor. On the second occasion, they accused before this temporal prince, not only Cæcilianus, but also the bishops who had been appointed his judges. And after this too, they, a third time, appealed to the same emperor from another episcopal decision."³ These are the words of Augustin. But although the good emperor, for the sake of the peace of the Church, which he vehemently desired, yielded to the fury of the Donatists so far as to hear this cause, after the bishops; yet he execrated their madness, which forced him to do so, and he declared the trial was of such a nature that he should sue for pardon from the bishops for having at all meddled with it. This fact is attested by authors of the most unimpeachable veracity.

St. Optatus of Milevis, in the Council of Bishops, relating the sentence of Pope Miltiades, by which Cæcilianus was declared innocent, adds—"And yet Donatus imagined there could be an appeal from the bishops. To which appeal the emperor Constantine thus replied:—O the unbridled impudence of reli-

¹ Matt. xxii. 21.

² Ambros. tom. 3. lib. 5., epist. 33. ad Marcellinam sororem.

³ August. tom. 2., epist. Vincentio ex hæresi Rogatiana.

gious frenzy! These fanatics have lodged an appeal just as *pagans* are wont to do in their lawsuits."¹

St. Augustin, also, chiding the impudence and obstinacy of these schismatics, says:—"They had indeed the audacity to accuse, of a corrupt decision, the bishops, ecclesiastical judges of such high authority, by whose sentence both the innocence of Cæcilianus, and their own wickedness had been established—and this charge they advanced, not before the colleagues of the bishops, but before the emperor. He afforded them another trial at Arles, *conducted by other bishops*; not that this was now necessary, but yielding to their perverseness, and desirous of employing every means for the purpose of repressing their extravagant impudence. For the Christian emperor presumed not to entertain their tumultuous and deceitful quarrels, as if he were to judge the decision of the bishops who had sate at Rome; but, as I have said, he gave them other bishops, from whom, however, they chose again to appeal to the emperor. You have heard how he detests them because of this conduct; and would to God! that even his decision had put an end to their insane animosities: and that as he, intending to sue for pardon afterwards from the holy prelates, did—in order to deprive them of all subject of future complaint, should they not obey the sentence of him to whom they themselves appealed—so far yield to their importunities as to judge their cause after the bishops, so they too would at length yield to the truth."²

Again, St. Augustin, treating of the case of Cæcilianus, which was referred by the Donatists to the Emperor, before it had been decided at Rome, adds—"But as Constantine did not presume to pass judgment in an episcopal cause, he deputed it to be discussed, and finally decided by the bishops. This was done in the city of Rome by Melciades, Bishop of that

¹ Optat. Milev. de schismate Donatist. adv. Parmenianum, lib. 1.

² August. tom. 2., epist. 162. de impudentia episcoporum Donatarum.

Church, sitting in judgment, and supported by many of his colleagues.”¹ Such is the testimony of Augustin on this subject.

CHAPTER XVI.

The doctrine of the thirty-seventh Article comprised in the THIRD conclusion, is examined, and rejected as absurd.

FROM what has been already said when treating of the two first propositions, the absurdity of the third is sufficiently apparent. For, as the Roman Pontiff is the father of all Christians, all Christian kingdoms are subject to his jurisdiction. Are not children bound to obey their father? Is not the Kingdom of England Christian? And if it is Christian, God forbid that it should be a Kingdom of Independents! Return, brethren, to the obedience of the one common father.

You affirm that you are of the sheep of Christ, and Christ saith—‘My sheep hear my voice; and I know them, and they follow me.’² Hear ye, therefore, the voice of Christ saying to Peter and his successors—‘Feed my lambs: feed my sheep.’³ Does not he then, who wishes Peter and his successors to feed his sheep and lambs, also wish his sheep and lambs to be obedient to those charged with the office of administering food to them? “Whoever imagines,” saith Leo the First, “that the supremacy is to be denied to Peter, can in no wise derogate from his dignity; but, inflated with the spirit of pride, that man plungeth himself into hell.”⁴ And St. Cyprian, in his Treatise on the ‘Unity of the Church,’ asks—“Can he

¹ August. tom. 2., epist. 166.

² John x. 27.

³ John xxi. 16, 17.

⁴ Leo, epist. 89. ad episcopos per Viennensem Provinciam titulos, c. 2.

who forsakes the chair of Peter, on which THE CHURCH is founded, be sure that he is in the Church?"

We shall now conclude this chapter with the words of Osvin, King of the Northumbrians, as related by the venerable Bede in his Ecclesiastical History. In the synod that was holden for the purpose of terminating the controversy which raged between the English and Scotch, concerning the observance of Easter, &c., Vilfridus, a priest, argued as follows against Colmanus, a Scottish Bishop—" ' But if you and your associates disdain to follow the decree of the Apostolic see, nay, of the universal Church, and these, too, confirmed by Holy Writ, doubtless you are guilty of sin. For even admitting that your fathers were holy men, why should the few of them, from one corner of a remote Island, be preferred to the Universal Church of Christ, spread throughout the world? And could your Columba, nay, and ours too, if he were of Christ, however holy and adorned with virtues, be preferred to the most blessed Prince of the Apostles? —to whom our Lord saith: ' Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to THEE the keys of the kingdom of heaven,' &c.' " King Osvin, who was present during this discussion, hereupon said—" Colmanus, were these things really said to Peter by our Lord?" Colmanus answers—" Verily, they were, O King." The king then says—" Can you produce any proof of such great power having been bestowed on your Columba?" He answers—" None." And again the king says—" Do you both perfectly agree that these things were said to Peter as the Prince, and that the keys of the Kingdom of Heaven were given him by our Lord?" They answered—" Yea, both." Then the king concluded thus—" And I say unto you, that he is the door-keeper, to whom I am unwilling to oppose myself; but his decrees, to

¹ Mat. xvi. 18, 19.

the best of my knowledge and ability, I am desirous of obeying in all things—lest, perhaps, on coming to the gates of the Kingdom of Heaven, there should be no one to open them for me, he being averse who is proved to hold the keys.’”¹

CHAPTER XVII.

The Sixth Article is examined.

HAVING now discussed the thirty-seventh article, we proceed to the examination of the others which contain that doctrine, peculiarly called the doctrine of the Church-of-England. And in examining them, we shall follow the plan laid down in the beginning of this work—that is, we will examine them, according to the doctrine of the CATHOLIC CHURCH, in the same order as they occur in the book of the Thirty-nine Articles.

The first article, then, which contains doctrine peculiar to the Church of England, is the sixth, which is entitled—“Of the sufficiency of the Holy Scriptures for Salvation.” We shall now proceed to examine this article through its component parts. It begins as follows—“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.”

EXAMINATION.

In order to ensure salvation, it is necessary that we receive, and revere, whatsoever has been delivered on Divine authority for the edification of the Church. Now Christ himself, as well as his apostles, delivered

¹ Beda, Hist. Ecclesiast. lib. 3. c. 25.

many things for the edification of his church, not only in writing, but also *viva voce*; yet you reject as unworthy of faith, "all things that are not contained in Scripture, or expressly proved thereby."

What the apostles wrote, and what they spoke, are of equal authority. And it is known to every one, *that Christ wrote nothing himself*, neither did he command his apostles *to write* any thing. For we read Christ's command, that they should *teach* all nations¹—that they should *preach* the Gospel to every creature;² but we find no injunction commanding them *to write*. On the contrary, the Apostle John was commanded *not to write* certain things. The apostles all taught by means of preaching, *before* they taught by writing; and such of them as afterwards wrote, did so, not for the purpose of handing down the entire doctrine of faith in writing, but, as the necessity arose, they supplied by letters what their absence rendered it impossible for them to effect by preaching: satisfied to meet each difficulty as it presented itself. Moreover, they did not promiscuously instruct all people on all subjects; for it was not expedient that they should do so. 'Howbeit,' saith St. Paul the Apostle—'We speak wisdom among the perfect.'³ And again the same apostle, writing to the Corinthians, saith—'And I, brethren, could not speak to you, as unto spiritual, but as unto carnal. As unto little ones in Christ. I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able.'⁴

St. Basil clearly and beautifully explains this doctrine in the following words—"Of the dogmas preached in the church, we have some transmitted in writing; others, which were delivered in mystery, that is, in an occult manner, we have received by means of apostolic tradition. Both are equally efficacious in

¹ Mat. xxviii. 19.

² Mark xvi. 15.

³ 1 Cor. ii. 6.

⁴ 1 Cor. iii. 1, 2.

promoting piety; neither does any one who has even the slightest pretensions to a knowledge of ecclesiastical rites, object to them. For if we proceed to reject, as of little moment, such points as are not transmitted in writing, we shall, by our impudent daring, also condemn those things necessary to salvation, which are contained in the Gospel; nay, we shall reduce the whole preaching of the faith to a mere name. In order to furnish an instance of the nature of tradition, I shall begin by pointing to one of the earliest, and an universally adopted ceremony. Who has taught us in Scripture to mark with the sign of the cross those who have placed their hope in Christ? In what part of Scripture are we taught to pray, facing towards the East? Which of the Saints has left us in writing, the words of invocation when the bread of the Eucharist and the cup of Benediction are exposed to view? For, not content with those which the apostle, or the Gospel mentions, we also use, both before and after, as of great moment to the mystery, other words which we have received from tradition, and which have not been reduced to writing. Again, by what scriptural authority do we consecrate the water of baptism, and the oil of unction, moreover the person baptized? Is it not on the authority of silent and occult tradition? What words of Scripture teach us how to anoint with oil? Now where is it revealed, that man should be thrice immersed? I may likewise ask, from what part of Scripture do we derive the other ceremonies used in baptism, such as the renouncing of Satan and his angels? Is it not from private and occult tradition? Is it not from the doctrine our Fathers preserved in silence, which keeps aloof vainly inquisitive and worthless idlers? Wisely indeed, have those truly learned men preserved by means of silence the veneration due to the hidden mysteries. For how could it be allowed to have the doctrine of these mysteries, which it is not lawful for the uninitiated to behold, publicly borne about in

writing? Or what, in fine, did the great Moses mean, who did not suffer all parts of the temple to be free of access to all; but placed the profane outside the sacred chancel? The front parts he reserved for those of superior purity, deeming the Levites alone worthy of ministering to the Deity. The sacrificing and oblation of the Holocausts, and all the remaining ministry he assigned to the priests; and he received into the Holy of Holies one selected from amongst them all—neither did he allow this always, but only on one day in each year. Moreover, he appointed a certain hour of this day on which it was lawful to enter, in order that, by reason of its novelty and infrequency, they may behold with reverential awe the Holy of Holies—well knowing, of his wisdom, that things in common use, and procurable by all, are exposed to contempt; but that for whatsoever is carefully set apart, and is rare, we naturally entertain the greatest veneration and respect. After this manner the apostles, who, in the infancy of the church, prescribed and determined her rites, preserved in secrecy and silence the dignity of the mysteries: and the Fathers have followed their example. For that which is divulged to popular and vulgar ears, is in no wise a mystery. The reason why some things were delivered unwritten, is, lest the knowledge of the dogmas might, by too great a familiarity with them, come into contempt among the bulk of the people. A dogma is one thing—an edict another. For dogmas require not to be published; but edicts do. And there is a species of silence, yea, an obscurity that the Scripture useth, which exercises the untrained mind in the contemplation of dogmas; and they again turn this to advantage in the Scriptures. For this reason we all look to the East when we pray. Yet few of us know, that in so doing we seek again our ancient country, namely, Paradise, which God planted in Eden, situated to the East. And on the first day of the week, we

perform our public prayers standing up," &c.¹ So far Basil.

St. Chrysostom, considering the following words of the Apostle—‘Therefore, brethren, stand fast; and hold the traditions which you have learned, *either by word*, or by our Epistle’²—says, “Hence it is clear that they did not deliver all things by epistle; but many things also which were not written. And the latter are equally worthy of faith as the former. For this reason we believe the tradition of the Church also to be worthy of faith. It is tradition: inquire nothing more.”³

And St. Epiphanius says:—“We are obliged to use tradition also; for all things cannot be learned from Divine Scripture. Wherefore, the holy Apostles delivered some things in writing, others by tradition, which Saint Paul himself affirms, saying—‘As I delivered them to you,’⁴ &c. Theophylactus, also, explaining the same passage, says—“From these words it is evident, that Saint Paul and the other Apostles by no means committed to writing all the precepts, which they delivered to the people.”⁵ Again, in his Commentary on the second chapter of the second Epistle of Saint Paul to the Thessalonians, he says—“Hence, indeed, it is clear, that Paul delivered most things to the Thessalonians *unwritten*, by exhortation only, that is, by word of mouth, and not by Epistle. For, otherwise, the one would not be equally worthy of faith as the other. Let us, therefore, consider the tradition of the Church so worthy of faith, as to require no further evidence for whatever is taught by it.”⁶

¹ Basilus, lib. de Spiritu Sancto, ad S. Amphilochem Iconii episcopum, c. 27.

² 2 Thess. ii. 14.

³ Chrysost. tom. 4., comment. in 2 Thess., c. 2, homil. 4.

⁴ Epiphanius contra hæreses. tom. 1. lib. 2., contra apostolicos hæres. 61.

⁵ Theophylactus, comment. in 1 Cor. xi. 2.

⁶ Theophylactus, comment. in 2 Thess. ii. 14.

St. Augustin declares that the baptism of infants rests on the authority of apostolic and Divine tradition.¹ The same Augustin teaches, that it is by Apostolic tradition we know that persons baptized by heretics and schismatics are not to be rebaptized.² In the passages now referred to, he also mentions many other things, which have come down by tradition from the Apostles.

The Gospel was announced and preached to the world for several years after Christ's ascension into heaven, though there was not during the time *any written copy of it in existence*. "But suppose," says St. Irenæus, disputing on this subject against the heretics of his day, "suppose the Apostles had left us no writings, would we not be bound to follow the rule of doctrine which they delivered to those to whom they committed their churches? To this rule many foreign nations assent—people who believe in Christ—who, without letters or ink, have salvation written on their hearts by the Spirit; and who, diligently guarding the ancient tradition, believe in one God maker of heaven and earth, and of all things therein, through Christ Jesus the Son of God—who through transcendent love for his creatures took upon Himself that substance which was from the Virgin, He, by his own power, uniting the human to the Divine nature, suffering under Pontius Pilate, and rising again; was received with glory into heaven and is to come as the Saviour of the good, and the Judge of the wicked, and will cast into eternal fire the perverters of truth, and all who despise the Father, and His own last coming. They who have held this doctrine without the aid of letters, although wholly ignorant of our language, opinions, customs, and mode of life; yet because of their faith, whereby they are truly wise, they, walking in the

¹ August. tom. 3. De Genes. ad literam, lib. 10. c. 23.: et tom. 8. lib. 1. ad Marcellinum, de peccatorum meritis & remissione, c. 26.

² August. tom. 7. 'De Baptist.' contra Donatist., lib. 2. c. 7. & lib. 5. c. 23.

paths of justice, chastity, and spiritual prudence, are pleasing in the sight of God.”¹ These are the words of Irenæus.

Finally, the DIVINITY of the Scriptures themselves rests upon no other proof, than that of the tradition of the Apostles to the Church, and of the Church to us. For, why is not the Gospel of Nichodemus, or that said to be according to the Hebrews, received, as well as the Gospel of Luke and Mark, since these points cannot be at all decided by Scripture? Indeed, the only reason for it is—the authority of the Church. For the Church—‘which is the pillar and ground of the truth’²—and which is guided by the Spirit of truth, that abides with her for ever³—testifies through an uninterrupted succession of Bishops, that the latter were handed down by the Apostles; but that they rejected the former.

In proportion, therefore, as the faith of the Church regarding tradition is diminished, in the same proportion is the authority of the Gospels themselves weakened.—“I would not,” says St. Augustin, “believe the Gospel, unless the authority of the Church induced me to do so.” And a little after, he says—“Let the authority of the Catholics be once weakened, and I shall not thenceforth be able to believe the Gospel; because I had believed it through them.” And again he says—“We read in the Acts of the Apostles, who the successor of Judas was. In this Book I am obliged to believe, if I believe in the Gospel; for Catholic authority equally recommends both writings to me.”⁴

The absurdity of the doctrine contained in the former part of the sixth Article, is, in our opinion, sufficiently apparent from what has been already said.

¹ Irenæus adv hæreses, lib. 3. c. 4.

² 1 Tim. iii. 15.

³ John xiv. 16, 17.

⁴ August. tom. 6., lib. contra epistolam Manichæi quam vocant Fundamenti, c. 5. Vide etiam, tom. 6. lib. 28. contra Faustum Manichæum, c. 2. & c. 4.

We shall accordingly proceed to the examination of the latter part, in which is contained the opinion of you, Church-of-Englandmen, respecting the canon of the Scriptures. You, first of all, and before this canon, which you have trimmed according to your own fancy, premise, that—"In the name of the Holy Scriptures, you do understand those canonical books of the Old and New Testament, *of whose authority was never any doubt in the Church.*" And yet, after enumerating the books of the Old Testament, which you either receive or reject, you immediately add—"All the books of the New Testament, as they are commonly received, *we do receive*, and account them canonical."

Before entering on the examination of these words, it is to be remarked, that many Catholics in the early ages doubted the *canonical authority of the book of Esther*. Among those who doubted its authority were St. Gregory Nazianzen;¹ before Gregory, St. Athanasius;² and before them both, Melito, bishop of Sardis.³ But passing over other books, whose canonical authority was formerly doubted of, we shall only mention that St. Gregory Nazianzen, and the Fathers of the Council of Laodicea, formerly doubted the canonicity of the Apocalypse.⁴

Having offered these observations, we ask you, Brethren, if, under the name of the Holy Scriptures, you understand the books of the Old and New Testament, *of whose authority was NEVER any doubt*, why do you receive the Apocalypse as a canonical book? for respecting its authority, doubt formerly existed in the Church. Why then do you receive as *canonical*, a book which, according to your own definition, is

¹ Gregor. Nazian. tom. 2., De veris et germanis Scripturæ libris, carm. 33.

² Athan., tom. 4., succincta Divinæ Scripturæ veteris ac Novi Testamenti synopsis.

³ Euseb. Cæs. Hist. Ecclesiast., lib. 4. c. 25.

⁴ Tom. 1. Conciliorum, Concil. Laodicen., c. 29.

not canonical? And yet, if you speak truth, you, who receive *all* the books of the New Testament, as they are commonly received, verily receive this as canonical; for it is certain that it is commonly received as canonical. You also rank the book of Esther among the canonical books of the Old Testament; yet the Church formerly doubted its canonicity. How such contradictions are to be reconciled, we cannot possibly comprehend.

In framing the canon of the books of the Old Testament, you pay more regard to the Synagogue of the Jews, than to the Church established by Christ, which is alone THE PILLAR AND GROUND OF THE TRUTH—"And in which," as St. Irenæus observes, "as in a rich repository, the Apostles most abundantly laid up whatever is of truth, that all who wish may thence draw the drink of life. For this is the road to life, and all who teach otherwise are thieves and robbers; wherefore we must shun them. But whatever is of the Church, that we must ardently love, and must hold fast to the tradition of the truth."¹ These are the words of Irenæus.

How far you carry the ardour of your love for what belongs to the Church, you clearly demonstrate by rejecting from your canon, Tobit, Judith, Wisdom, Ecclesiasticus, the two Books of Maccabees, and others which the Catholic Church enumerates amongst the canonical; choosing, as you do, rather to err with the repudiated Synagogue of the Jews, than to embrace truth with the Catholic Church, THE SPOUSE OF CHRIST. But that you may the more easily cajole others into your own error, you add—"Those books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine." Brethren, this testimony of Hierome (St. Jerom) avails nothing to your cause. For the authority of the Scriptural

¹ Irenæus adv. hæreses, lib. 3. c. 4., in principio.

books, of which St. Jerom speaks, was not in his time declared by the church, as it now is: and it was allowable to doubt those Scriptures so long as the question was not satisfactorily decided between Catholics, or confirmed by the authority of the church. The church did not wish to pass a final decree, and to ascribe Divine authority to them, until after a minute, prolonged, and cautious examination; but the matter being now defined by the church, it is no longer lawful to question their canonical authority.

It is moreover to be observed, that the church never doubted these Scriptures to such a degree, but that there were always to be found in it many and distinguished Fathers, who regarded them as canonical. Wherefore, the tradition descending from these Fathers afforded the church, in process of time, sufficient materials for determining the question, and framing, under the guidance of the Holy Ghost, an infallible decree, as she hath already done in the General Council of Trent.¹ But it was by no means in this council that the forementioned Books were *first* defined as canonical. Isidore of Hispalis, attests that they had long before been so defined by the church.² And before him Pope Innocent the First, in his epistle to Exuperius, bishop of Toulouse, testifies the same.³ Also Pope Gelasius the First, in a Roman council containing seventy Bishops, defined them to be canonical.⁴ So likewise did the third Council of Carthage, at which St. Augustin was present, and to the canons of which he subscribed. In fine, no one—unless inflated by the spirit of pride—

¹ Concil. Trident. sess. 4. Decretum de canonicis Scripturis.

² Isidor. Hispal., lib. 7. Originum, c. 1, de veteri et novo Testamento.

³ Tom. 1. Conciliorum, Epist. Innocentii ad Exuperium, c. 7.

⁴ Tom. 1. Conciliorum. Ordo librorum veteris et Novi Testamenti, &c.

⁵ Tom. 1. Conciliorum. Caput 47. Concilii Carthaginensis tertii.

despises such high authority of the church; and whosoever does opens the way, as far, as in him lies, for the extravagant reveries of fanatical dreamers.

CHAPTER XVIII.

The ninth Article examined.

IN this article, you rightly maintain with the Catholic Church, against the Pelagians, that every man naturally engendered of the offspring of Adam, is infected with original sin.¹ But you do wrong in holding with Luther, and the other innovators, contrary to the doctrine of the church, that this sin remains in the regenerated, although it is no imputation against them; and that concupiscence really is, and remains, a sin in those who are born again by baptism. Here are the words of your article—“And this infection of nature doth remain—yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized; yet the apostle doth confess, that concupiscence and lust *hath of itself* the nature of sin.”

EXAMINATION.

Your rashness in making this assertion respecting the apostle Paul, is most excessive, for he “confesses” no such thing; neither does the passage alluded to in the foregoing article, afford the least apology for your error. For the wisdom of the flesh whereof the apostle speaketh, refers not to the *incentive* of

¹ Vide tom. 1. Conciliorum. Concil. Milevit. c. 2.; et ibid. Concil. Arausican. 2. c. 2.

² Romans viii. 7.

sin, and its motions, which he acknowledges to be in himself and other holy men ;¹ but to the *consent of the will* unto that incentive or the evils suggested by it, to which all that is earthly and vicious in our nature is to be attributed.

The wisdom of the flesh, considered in this sense, appertains to actual, not to original sin; and the apostle attributes it only to sinners, who follow what is earthly and walk according to the flesh. Here are his own words—‘ For they that are according to the flesh, mind the things that are of the flesh : but they that are according to the spirit, mind the things that are of the spirit. For the wisdom of the flesh is death : but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God : for it is not subject to the law of God, neither can it be. And they also who are in the flesh cannot please God. But you are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you,’ &c.² See the Commentaries of Chrysostom,³ Remigius,⁴ Primasius,⁵ and others, on this passage.

In Divine Scripture the *name* of sin is given to many things, to which its *nature* is not communicated. Sacrifices for sins, are called sins.⁶ And because Christ was a sacrifice for our sins, he is therefore said by God to be made sin for us.⁷ After this manner concupiscence also is called sin in the regenerated.⁸ “ But it is called sin,” saith St. Augustin, “ in this sense, because it originated from sin, though now it be not *of itself* sin in the regenerated. As the language which the tongue pronounceth, is called a tongue, and the writing which the hand executeth, is called a hand ; so in like manner concupiscence is

¹ Romans vii.

² Romans viii. 5, 6, 7, 8.

³ Chrysost. tom. 4. comment. in Rom. c. 8. Ser. 13.

⁴ Tom. 5. Biblioth. Patrum, p. 5. Remig. Comment. in Rom. c. 8.

⁵ Tom. 6. Biblioth. Patrum, p. 2. Primasii comment. in Rom. c. 8.

⁶ Osee iv. 8.

⁷ 2 Cor. v. 21.

⁸ Rom. vi. 12.

called sin, because if it prevail, sin is the consequence. Just as cold is called sluggish, not because it proceeds from the sluggish, but because it renders people sluggish." And in the same place he says—"Concupiscence of itself is not, indeed, a sin in the regenerated, so long as the will *doth not yield its consent* to illicit acts, and the mind, which possesses sovereignty over the members, suffer them to perpetrate what is unlawful: so that, if that be not done which is written—'Thou shalt not covet:'¹ this at least may be done, which we read elsewhere—'Thou shalt not go after thy concupiscences.'² But whereas, by a certain manner of speaking, concupiscence is called sin, because it originated from sin, and, if it prevail, makes us guilty of sin; the wicked propensity arising therefrom, influences every person born into the world. This propensity, the grace of Christ, through the remission of all sins in the persons born again by baptism, doth not suffer to prevail, provided we obey it not, when it may be said, in a certain manner, to command us to commit evil deeds."³ These are words of Augustin. And the Fathers of the Council of Trent define as follows:—"This concupiscence, which the apostle sometimes calls sin, the holy Synod declares the Catholic Church never understood to be called sin, in the sense in which sin really and properly exists in the regenerated; but that he so called it, because it comes of sin, and inclines to sin. And if any person shall believe the reverse, let him be anathema."⁴

The reason of the foregoing conclusion is, because whatsoever really hath the quality and nature of sin, is, in the regenerated, washed away by baptism, through the efficacy of which all sins are cancelled.

¹ Exod. xx. 16, 17, & Rom. vii. 7.

² Eccles. xviii. 30.

³ August. tom. 7. De nuptiis et concupiscentia ad Valerium Comitem, lib. 1. c. 23.

⁴ Concil. Trident. sess. 5. Decretum de peccato originali.

This is evident from the words of the apostle—‘ But ye are *washed*, but ye are SANCTIFIED, but ye are JUSTIFIED in the name of the Lord Jesus, and by the spirit of our God.’¹ “Baptism therefore,” says St. Augustin, “wholly washeth away all sins of thought, word, and deed, whether original or actual; whether through ignorance, or whether wittingly committed: but it doth not take away the infirmity which the Christian resisteth when he fights the good fight, &c.”² The same Augustin, refuting the following calumny of the Pelagians—‘ They (the Catholics) also maintain, that baptism does not give full pardon of sins, or cancel crimes; but that it pares them down in such a manner, as to leave the root of every sin in the evil flesh’—saith, “Who but an infidel, would assert this in arguing against the Pelagians? For we maintain, on the contrary, that baptism confers pardon of all sins, and that it cancels, not pares down, crimes; that sins are not to be again and again cut down, as if their roots were retained in the corrupt flesh, as those of the hair when shaved, are in the head, that it may grow again.”³ And disputing against Julian the Pelagian, he says—“ But you who imagine, that if concupiscence were an evil, he who is baptized would be free from it, are greatly in error. For he is free from all sin, not from all evil. To express myself more plainly, he is free from all the guilt of evil, not from all evil. For what is free from the corruption of the body? Or is it not evil that presseth down the soul? and was he in error who said—‘ The corruptible body is a load upon the soul.’ ”⁴ These are the words of Augustin.⁵

¹ 1 Cor. vi. 11.

² August. tom. 7, contra duas epistolas Pelagianorum ad Bonifacium, lib. 3. c. 3.

³ August. tom. 7, contra duas epistolas Pelagianorum ad Bonifacium, lib. 1. c. 13.

⁴ Wisdom ix. 15.

⁵ August. tom. 7, adv. Julianum Pelagianum, lib. 6. c. 5.

By baptism, therefore, all sins are taken away ; yet not all evils. For evil concupiscence, by which the flesh lusteth against the spirit,¹ and against which we must constantly war,² remains in the persons baptized. But although it remains, and allures to sin, yet so long as we do not consent to the evil, it is no sin. The apostle excuses the involuntary motions of concupiscence in the regenerated, saying—‘ Now then it is no more I that do it ; but sin that dwelleth in me.’³ Again he saith, the things only ‘ which come forth from the heart’ (that is, which proceed from the will) ‘ these defile a man.’⁴ And St. Augustin thus writes on the subject :—“ For in as much as appertains to us, we should always be without sin, until this evil become healed, by never yielding it our consent to commit any thing bad. And though we be not mortally, but venially overcome by this rebellious evil ; yet by those things wherein we are overcome, we contract offences, for which we must daily say—‘ *Forgive us our trespasses.*’⁵ Again, considering the following passage of the Epistle of Saint James, the same Augustin remarks : “ But when the apostle James saith—‘ Every man is tempted, being drawn away by his own concupiscence, and allured—Then when concupiscence *hath conceived*, it bringeth forth sin,’⁶—he by these very words clearly distinguishes the thing *brought forth*, from that *bringing it forth*. For the thing *bringing forth* is concupiscence ; that *brought forth* is sin. But concupiscence does not bring forth, unless it shall have conceived ; it does not conceive, unless it shall have allured, that is, obtained the consent of the will to commit evil. The reason, therefore, why we must struggle against concupiscence is, in order to prevent its conceiving, and bringing forth sin.”⁷

¹ Galat. v. 17.² Rom. vi. 12.³ Rom. vii. 17.⁴ Mat. xv. 18, 19.⁵ August. tom. 7. contra Julianum Pelagianum, lib. 2., versus finem.⁶ James i. 14, 15.⁷ August. tom. 7, adversus Julianum Pelagianum, lib. 6. c. 5.

CHAPTER XIX.

The Eleventh Article examined.

THE eleventh article, which is entitled "Of the justification of Man," is as follows—"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by faith *only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

EXAMINATION.

This article of your creed embraces two errors contrary to the Catholic Faith. The *first*, whereby you exclude all inherent justice in the cause of justification before God: the *latter*, whereby you assert that man is justified by faith "*alone*."

With respect to your *first* error, Catholics unanimously teach the very reverse of it, namely, that the justification of man consists, not in the remission of sins only, but also in the sanctification and renovation of the inner man by the voluntary susception of grace and gifts, according to the hope of life everlasting.¹—For besides the remission of sins, the charity of God is poured abroad in the hearts of the justified, by the Holy Ghost which is given to them.² The justified receive the spirit of adoption of sons, whereby they say, *Abba*, Father;³ and they have given unto them by Christ, true Christian justice as the primitive robe, in lieu of that which Adam by his disobedience lost upon himself and us.⁴ For although the justice of Christ, inherent in himself, be the meritorious cause of man's justification; yet its only formal cause is the justice of God, whereof Paul the apostle speaketh—

¹ Titus iii. 7.

² Romans v. 5.

³ Romans viii. 15.

⁴ Luke xv. 22.

not that justice by which God is just, but that whereby he renders us so. "For if a man could do no justice for himself," says St. Augustin, "the apostle would not say of the Jews—'They not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.'"¹—These, therefore, were they who understood not the bread descending from heaven; for they, filled with their own justice, hungered not after the justice of God. What means, the justice of God, and the justice of man? The justice of God is here called, not that by which God is just, but that which he giveth to man, that man may be just through God. But what was the justice of those who presumed upon their own strength, and spoke as if they were, of their own virtue, fulfillers of the law? Whereas no one, indeed, fulfilleth the law, unless he be assisted by grace."²

And they who walk according to the spirit, receive this grace of God, not in vain, but advancing from 'virtue to virtue';³ and yielding their members to serve justice unto sanctification,⁴ they increase in that justice received through the grace of Christ, faith co-operating with good works. For we are taught by God himself, that the justice of good works is true justice, as it is written—'Little children, let no man deceive you. He that doth justice is just: as he also is just.'⁵ Again the scripture saith—he shall rest upon the Holy Mount, 'who entereth without stain, and worketh justice.'⁶ And the Gospel again declares—'For not the *hearers* of the law are just before God, but the *doers* of the law shall be justified.'⁷ And St. Augustin saith—"As the justice, according to which the just man liveth of faith, is given by God to man

¹ Rom. x. 3.

² August. tom. 9, exposit. in Evangel. Joan. tract. 26.

³ Psalm lxxxiii. 8.

⁴ Romans vi. 19.

⁵ 1 John iii. 7.

⁶ Psalm xiv. 1, 2

⁷ Romans ii. 13.

through the spirit of grace, it is true justice; and although, considering the limited capacity of this life, it be not undeservedly called perfect in some just men, yet doth it fall far short of that eminent justice, whereof the angels are capable in their superior state. He who did not as yet possess this eminent justice, said he was perfect on account of that which he now had; and at the same time imperfect because of that which he still wanted: but evidently the lesser justice produceth merit; the greater, reward. Wherefore he who doth not seek the former, obtaineth not the latter."¹

The second error contained in this article, is the absurd doctrine of the Solifidians, which you hold as "a most wholesome doctrine, and VERY FULL OF COMFORT," though God plainly teaches the very reverse in his sacred word. The apostle James saith—'Do you see, that *by works* a man is justified; *and not by faith only.*'² In addition to faith, penance is required unto justification. For we read in Isaias—'Wash yourselves, be clean, take away the evil of your devices from mine eyes: cease to do perversely.'—And again in Luke:—'No, I say to you: but unless you shall do penance, you shall all likewise perish.'³ According to the doctrine taught by Christ himself, baptism is required unto justification:—'Jesus answered: Amen, amen, I say to thee, except a man be born again of water, and of the Holy Ghost, he cannot enter into the kingdom of Heaven.'⁴ After Christ, Peter the prince of apostles, taught the same doctrine:—'But Peter said unto them, Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins.'⁵ And the words of the Catholic Church in the creed of Con-

¹ August. tom. 7. contra duas epistolas Pelagianorum ad Bonifacium, lib. 3. c. 7.

² James ii. 24.

³ Isaias i. 16, &c.; and Luke xiii. 3, 5.

⁴ John iii. 5.

⁵ Acts ii. 38.

stantinople, are—"I confess one baptism for the remission of sins." Moreover, the Scripture assures us, that they who are *justified*, are also *glorified*.¹ But we read in the first Epistle of Saint Paul to the Corinthians, that they who are involved in mortal sin shall not inherit the glory of God.² Now if man be justified by faith "alone," many people (what an absurdity!) involved in the guilt of mortal sin, are both justified and glorified. For though mortal sin deprive the faithful of *living* faith; yet it doth not take away the true faith, which, although it cannot avail, yet can exist, without charity. In fine, this doctrine very closely borders on the Eunomian heresy, which St. Augustin enumerates among the others, in his sixth volume on heresies.³

We now conclude this chapter with the following brief observation:—As often as a good Catholic performeth any good work, lest he should be found ungrateful, he calls to mind the munificence of Him who gives; and whilst he daily prayeth: 'Forgive us our trespasses,'⁴ lest he should become proud, he also calleth to mind the mercy of Him whose pleasure it is to pardon.

CHAPTER XX.

The Thirteenth Article examined.

THIS Article, which is entitled "Of Works before Justification," is as followeth—"Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School Authors say) deserve grace of congruity: yea, rather for that

¹ Romans viii. 30.

² 1 Cor. vi. 9, 10.

³ Vide August. tom. 6, lib. de hæres. ad Quodvultdeum, hæres. 54.

⁴ Mat. vi. 12, and Luke xi. 4.

they are not done as God hath willed and commanded them to be done, *we doubt not but they have the nature of sin.*"

EXAMINATION.

Since Catholic school-authors acknowledge the Council of Trent to be a true and legitimate Council, they do not presume to teach any thing contrary to its doctrine. And as Bellarmine, in his reply to Kemnitius, a Lutheran, who would fain derogate from the Council of Trent, rightly observes—"Not only doth this council nowhere approve of merit of congruity, but it even rejects it; because it belongs to works done of the force of nature alone, as is manifest from the sixth session, chapters 5. & 6., canons 1. 2. 3. For it teacheth, that the beginning of justification is derived from prevenient grace; that the dispositions to justifying grace commence, when man, moved and assisted by God, begins to believe; and that no one, unaided by the grace of God, can, by the force of nature, or knowledge of the law, believe in God, love him, or do penance," &c.¹ These are the words of Bellarmine.

But you are justly reprehensible for teaching in this article, as a matter of faith, that all works done before the grace and faith of Christ *are sins*. For though Catholics believe,² that works of this nature are not so pleasing to God, as to conciliate his friendship, or be reckoned among the works He wished and commanded to be done, in order to obtain justice and salvation in Christ: yet they invariably teach—that all the principles of good are not so entirely eradicated, as that our free will, without the assistance of the grace of Christ, can effect nothing but sin. For there are many useful things which the free will hath produced, from what still remains of its original excellence. Some of these are advantageous for human

¹ Bellarminus tom. 4. lib. 1. 'De Justificatione,' c. 21.

² Tom. 1. Conciliorum. Concil. Arausican. 2. c. 6, 7.

purposes ; others praiseworthy, as being calculated to polish and refine the manners of life ; and others, founded on industry and practical wisdom, are adapted for the establishing of governments : and these things, in as much as they are good of themselves, and productive of good to mankind, can in no wise be rightly accounted sins.

St. Augustin, considering the fourteenth verse of the second chapter of Paul the Apostle to the Romans, saith—" But though they who naturally do the things that are of the law, are not as yet to be reckoned within the number of those whom the grace of Christ justifieth, but rather among the impious, who do not properly worship the true God ; still we either read, or know, or hear, of some acts of theirs, which, according to the standard of justice, so far from meriting censure, deservedly call forth our applause. If we, however, discuss the end for which these acts are performed, they will not be found to merit the praise or vindication due to justice." And in the same work, chapter 28, he says—" Nevertheless, as the image of God, impressed on the human soul, is not so effaced by the stain of earthly affections, as to leave on it no traces, whereby it may deservedly be said, even in the very impiety of life, to do or know some of the things which the law prescribes"—&c. And a little further on he thus writes—" For they (the Jews) also were men, and the force of nature was in them, whereby the rational soul both knoweth and doth that which is lawful."—And again he saith—" For as venial sins, without which this life is not spent, do not preclude the just man from eternal life ; so good works, without some of which the life of the most wicked is scarcely found, avail not the impious to eternal salvation."¹

And in another work, the same St. Augustin, treat-

¹ August. tom. 3., lib. ' De spiritu et litera ad Marcellinum,' c. 27, 28.

ing of the temporal reward with which God recompensed the good conduct of the Romans, thus writes:—"As God was not to give them eternal life with his holy Angels in heaven, attainable by true piety, which pays only to the one true God, that religious homage, called by the Greeks *latría*; had he not bestowed on them the temporal glory of supreme dominion, they would not have received the reward of their good acts, that means, the virtues by which they endeavoured to arrive at so great glory. For of such as are seen to do good, that they may receive glory from men, the Lord saith—'Amen I say to you, they have received their reward.'¹ Thus the Romans sacrificed their private interests for the good of the common weal, that is, for the Republic and its treasury—they resisted avarice—generously consulted for their country—and were not prone either to crime, or lust, according to their laws. By all these practices and observances, as by the true road, they struggled to honours, empire, and glory. They are honoured in almost every country; they have imposed their laws upon many nations; and are to-day renowned in the writings and history of almost every people. They have no reason to complain of the justice of the supreme and true God: they have received their reward."² So far Augustin.

St. Jerom, considering the following words of the Apostle—"To reveal his Son in me,"³ saith:—"Wherefore it is manifest, that the knowledge of God is by nature implanted in all, and that no one is born without Christ; but that all have within them the seeds of wisdom, justice, and the other virtues. Consequently, many persons, without the faith and Gospel of Christ, act wisely and holily in some respects—such as obeying parents, relieving the indigent, not oppressing their neighbours, or plundering the property of others:

¹ Mat. vi. 5.

² August. tom. 5. 'De civitate Dei,' lib. 5. c. 15.

³ Galat. i. 16.

and these become more obnoxious to the judgment of God, because, having within them virtuous principles and the seeds of God, they do not believe in Him, without whom they cannot exist.”¹ See the same St. Jerom, vol. 5th, book 9th, commentary on Ezech. c. 29. And he who is desirous of seeing additional testimonies in confirmation of the forementioned doctrine, can refer to Basil, Chrysostom, Prosperus, Gregory the First, and others whose testimonies are adduced by scholastic Doctors.²

Moreover, who would be prudent in asserting, that Pharaoh (as we read) Gen. c. xii., and Abemelech, Gen. c. xx., sinned by surrendering Sarah to Abraham, affording him a safe-conduct, and enriching him with gifts? What is said of these, can also be said of the midwives who feared God, Exodus c. 1.; and of Cyrus and Darius, who ordered the temple of Jerusalem to be rebuilt, 1 Esdras chapters 1 & 6. The same can also be said respecting Assuerus, who exalted Mardo-chæus, Esther c. 6.; whilst, on the other hand, Aman was justly executed at his command, Esther c. 7. Add to these instances, the following with which the New Testament supplies us—that Servius Paulus was desirous of hearing the word of God, Acts c. 13.; that the Barbarians showed no small courtesy to Paul the Apostle, and his shipwrecked companions, Acts c. xxviii. These and numerous other testimonies of the same kind, respecting the works of unbelievers, can be produced from the Holy Scriptures; and we therein read, how some of these works are *praised*, others REWARDED by God—what can never be asserted with respect to His dealings concerning works that are of a sinful nature.

Finally, profane history every where abounds with

¹ Hieron. tom. 9. lib. 1. comment in Galat. c. 1.

² Vide Basilium in Hexameron Divini opificii, homil. 9.; Chrysost. tom. 5. homil. 67. ad populum Antiochenum; Prosperum de vocatione Gentium, lib. 1. c. 4.; Gregorium 1. Papam, homil. 27. in Evangelia, &c.

instances of unbelievers, who, influenced by natural commiseration, distribute alms to the needy; or, acting in obedience to the dictates of reason, faithfully discharge their obligations, honour their parents, obey the superior powers: and for such acts, they do not deserve punishment, neither do they become worse because they perform them. Unbelievers, therefore, do not, by their *good works*, commit sin; *for man deserves punishment on account of sin, and is made worse by every sin he commits.*

CHAPTER XXI.

The fourteenth Article examined.

THIS article, which is entitled—"Of works of Supererogation,"—is as follows:—"Voluntary works besides, over and above God's commandments, which they (the Schoolmen) call works of supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas, Christ saith plainly—When ye have done all that are commanded to you, say, we are unprofitable servants."

The Fathers and Doctors of the primitive church, whom even you esteem as learned and holy men, unanimously teach that the Holy Ghost, in the sacred Scriptures, *advises* many things to be done over and above what are *commanded*; which, if done, will be entitled to a rich reward; if not, no punishment follows their omission: and these things, Divines call works of evangelical counsel, or supererogation.¹

¹ Sylvius in lib. 2. q. 108. a. 4.—Observandum est, quod cum de consiliis, aut evangelicis aut alioquin perfectionis agitur; consilium describi possit esse opus bonum a Deo non imperatum, sed demonstratum et commendatum; cui, si fiat, magna debetur remuneratio; si non fiat, nulla pœna.

And in teaching this doctrine with the church, against Innovators, the fathers and doctors do rightly: for as the apostle St. Jude saith, ‘They contend earnestly for the faith once delivered to the saints.’¹ But I leave others to judge of the wickedness of your conduct, in not only renouncing this doctrine, but also in accusing of impiety and arrogance, those who teach it.

That this is, indeed, the doctrine of the fathers and doctors of the primitive church, the following testimonies clearly demonstrate. St. Chrysostom, considering these words of the apostle Paul—‘For if I preach the Gospel, it is no glory to me,’ &c.,² saith: “Paul, pray explain the meaning of what you speak? If you preach the Gospel it is no glory to you, but if you deliver it without charge? Is therefore the latter greater than the former? By no means: because the former is indeed a precept: but the latter a voluntary act. According to these words then, whatever is done *over and above* the commandment obtains a high reward; but that which is enjoined by it, does not obtain this reward. Wherefore, St. Paul decides that the latter is greater than the former—but not from the nature of the thing itself. For what can be compared with preaching the Gospel? Preaching makes us vie with the very angels. Yet as the one is indeed a precept and obligatory, the other a freewill offering, consequently the latter is greater than the former.”³

In another volume of his works, St. Chrysostom says: “You can then by no means make complaint of our Lord. He requireth not impossibilities; for many do over and above what is *commanded*. If then they were impossibilities, persons could not of their own accord supererogate by leading the life of virginity. God nowhere commands that we should not possess property, yet many strip themselves of

¹ Jude v. 3.

² 1 Cor. ix. 16.

³ Chrysost. tom. 4. comment. in 1 Cor. c. ix., homil. 22.

their own substance—testifying by their works, how very easy it is to fulfil the laws of the commandments. For had they not proved the commandments to be mild, men could not do over and above what is enjoined by them. The Lord did not impose a commandment respecting virginity—for a commandment implies both the *necessity* and the *will*; but he who giveth the counsel, left man the master of his own free will. Wherefore, St. Paul saith,—‘Now concerning virgins, I have no commandment; but I give counsel.’¹ Do you perceive that in this case, not a precept, but a counsel is given? Do you see how the apostle doth not command, but admonish? The one, saith he, is *obligatory*, the other *voluntary*: I give not, saith the apostle, a commandment, lest I burden: I admonish and give counsel, that I may entice.” And immediately after, St. Chrysostom again says:—“Do you see how the lawgiver spareth us? How solicitous he is for our salvation? Could he not impose this as a commandment, and say:—‘They who lead a life of virginity, shall be honoured: and they who do not shall be punished?’ But this would have burdened our nature: he therefore spares it. He dispensed with extra zeal, he dispensed with virginity superior to the conflicts of passion, in order that they who practise and excel in it may display their magnanimity; and that they who do not, may be still deemed worthy the indulgence of the Lord. Respecting poverty likewise, he did not impose a commandment, and simply say—‘Sell what thou hast:’ but—‘If thou wilt *be perfect*, go, sell what thou hast.’² It rests with your own free will; you shall be master of your own counsel; I do not compel, I do not burden you: but I will place a crown upon him who followeth my counsel; upon him who doth not, I inflict no punishment. The reason is, because the things which we are commanded or obliged to do, obtain no such

¹ 1 Cor. vii. 25.² Mat. xix. 21.

reward; but what are meritoriously, and freely done, these are recompensed with splendid crowns. And in support of these facts, I will now produce St. Paul as a witness:—‘If I preach the Gospel,’ saith the apostle, ‘it is no glory to me.’ Why?—Because a ‘necessity lieth upon me. For wo is unto me, if I preach not the Gospel.’¹ You see then that he who fulfilleth the laws hath not much reward, for a necessity lieth upon him: but he who fulfilleth them not, shall be exposed to punishment and vengeance. ‘For wo is unto me, if I preach not the Gospel.’ But with regard to what we do of our own free will, it is not so, and why? What then is my reward? That, preaching the Gospel, I may deliver the Gospel of Christ without charge, that I abuse not my power. In the former case, the law compelled him to preach the Gospel; wherefore he had not much reward: in the latter, he resolved to deliver it ‘without charge,’ for this he had much reward.”²

Theodoret, explaining these words of the Psalm:—‘The free offerings of my mouth make acceptable, O Lord,’ saith—“The Divine laws ordain many virtuous duties, but the free will adds others. So of sacrifices likewise, some are prescribed by the law; others proceed from the free will. The law commanded that, for sin, crime, and expiation, the former should be offered, as the payment of a certain debt due to God; but to the latter, offered of the liberality of the mind, he gave the appellation of gifts. In like manner, the precepts of the Gospel now *enjoin* temperance, and justice: but virginity, continence after marriage, poverty, a solitary life, and living as a hermit, are works of the mind, which are over and above what is required by *the law*. Such offerings, therefore, the Prophet called voluntary. For to that which is not subject to the necessity of the law, but is

¹ 1 Cor. ix. 16.

² Chrysost. tom. 5, ‘De Pœnitentia,’ homil. 8.

the fruit of a pious and religious mind, the term voluntary is justly applied."¹

St. Cyprian, discoursing on holy virginity, says:—"As the world is now densely peopled, let those who can observe continence, living after the manner of eunuchs, become eunuchs for the Kingdom's sake. The Lord doth not command this, but he exhorteth us to it. He imposeth not the yoke of necessity, in order that the choice of the will may be left free. But when he saith—"In my Father's house, there are many mansions,"² he thereby plainly indicates the existence of a superior order of dwellings. You (virgins) are seeking those preferable mansions, and by a mortification of the desires of the flesh, are treasuring up in heaven the reward of a superior grace."³

St. Ambrose, speaking of the glory of virginity, saith: "With what reverence did the blessed apostle speak of virginity! 'Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord.'⁴ A commandment he hath not; he hath a counsel. For, to do that which is over and above the law, we are not compelled by precept, but are rather persuaded by counsel. The authority is not presumed, but the grace is manifested: yet not by every one, but by him who hath deserved the mercy of God. Are then the counsels of these men better than those of the apostles?"⁵ Again, showing the difference between a precept and a counsel, he says: "That you may understand in what a precept differs from a counsel, remember the young man, to whom it is first prescribed in the Gospel—"Thou shalt do no murder"—'Thou shalt not commit adultery'—"Thou shalt not

¹ Theod. tom. 1., interpret. Ps. cxviii. 108.

² John xiv. 2.

³ Cyprianus lib. de disciplina et habuit. virginum in fine.

⁴ 1 Cor. vii. 25.

⁵ Ambros. tom. 3., epist. 82. Vercellensi ecclesiæ.

bear false witness.¹ For a *precept* is contained, where the *punishment* for sin is attached. But when the young man replied, that he had fulfilled the commandments of the law, a counsel is given him to sell all that he had, and follow the Lord.² For the latter is not enjoined by precept, but given by way of counsel.³

St. Jerom says: "When a *counsel* is given, *the will is left free*; when a *precept*, strict compliance is required. 'I have no precept of the Lord,' saith St. Paul; 'but I give counsel, as having obtained mercy of the Lord.'⁴ If thou hast no commandment of the Lord; why presumest thou to give a counsel, for which thou hast no order? The apostle will reply to me: 'Wilt thou have me to enforce that which the Lord rather offered as a favour, than imposed as a commandment? He, the Creator and potter, knowing the fragile nature of the vessel which he moulded, left virginity to man's option; and shall I the teacher of the Gentiles, 'who have become all things to all men, that I might gain all,'⁵ shall I at once impose the yoke of perpetual chastity on the necks of infirm believers?—Our Lord being tempted by the Pharisees, and asked whether according to the Mosaic law, it was allowable for men to put away their wives, positively forbad it. Upon considering which, his disciples said to him:—'If the case of a man with his wife be so, it is not good to marry.' To this our Lord replied as follows:—'All men receive not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.'⁶ Hence it is evi-

¹ Mat. xix. 18, &c.

² Mat. xix. 21.

³ Ambros. tom. 1., lib. de viduis, versus finem.

⁴ 1 Cor. vii. 25.

⁵ 1 Cor. ix. 19, &c.

⁶ Mat. xix. 10, 11, 12.

dent why the apostle said—‘Now concerning virgins I have no commandment of the Lord;’ for our Lord had previously said: ‘All men receive not this word, but they to whom it is given: and he that can receive it, let him receive it. Our Lord proposes a reward (*ἀγωνοθέτης*), he invites to the course, he holds in his hand the prize for virginity, points to the pure fountain, and cries out: ‘He that thirsts, let him come and drink—He that can receive it, let him receive it.’ He does not say, willing or unwilling, you must drink—you must run. But he who wishes, he who is able to run, and to drink, let him: whoever conquers shall be satiated. And Christ bears the greater love to virgins for this reason; because they grant, of their own free will, that which is not required of them by any commandment. And it is a greater favour to make a present of what you do not owe, than to pay that which you are obliged.” A little further on, St. Jerom again says: “I am well pleased with those who remain virgins, not from necessity, but of their own free will. I joyfully receive into my bosom, those, ‘who have made themselves eunuchs for the kingdom of heaven’s sake;’ who for love of me, would not remain what they were.” And in the same work, treating of the following verse of Scripture—‘Who have made themselves eunuchs for the kingdom of heaven’s sake,’ he again saith: “If they who lived in virginity have the reward of the kingdom of heaven, it therefore follows that they who have not led a life of virginity, cannot receive the place of those who have. ‘He that can receive it,’ saith the Lord, ‘let him receive it.’ It requires great faith, and superior virtue, to be God’s purest temple; to offer oneself an entire holocaust to the Lord; and as Saint Paul saith, to be ‘holy, both in body and in spirit.’¹ These are the true eunuchs, who, regarding themselves as parched wood, on account of their sterility, hear through the voice of Isaias,² that they shall

¹ 1 Cor. vii. 24.

² Isaias lvi. 5.

possess in heaven the place prepared for sons and daughters.”¹

Again, the same St. Jerom says—“Why has he not a precept of the Lord concerning virginity? because that which is not forced, but freely offered, is entitled to a greater reward. For had virginity been enforced by a commandment, marriage would, as far as we can see, have been abolished. And it would have been most cruel to force man contrary to his nature—to require from man the life of an angel—and in a manner to condemn that which had been divinely instituted.”² Finally, considering these words of the apostle—‘Trusting in thy obedience, I have written to thee: knowing that thou wilt also do *more* than I say,’³ he adds: “Wherefore, Philemon is deservedly praised by the apostle; for by his works he *exceeds* the commandments, and can exclaim: ‘Accept, I beseech thee, the freewill offerings of my mouth, O Lord.’⁴ He, by doing *more* than was commanded, shall rise above those who have only done what was required of them, and who are ordered to say: ‘We are unprofitable servants; we have done that which we ought to do.’⁵ Virginity is crowned with a greater reward, for this reason also—because it is enjoined by no precept of the Lord; and it soars above what is required by the commandments.”⁶

St. Augustin, in his epistle to St. Hilary, explaining these words of the Gospel: ‘If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven,’⁷ says: “Yet the good MASTER distinguished between the precepts of the law, and this more excellent perfection. For in the former case he said: ‘If thou wilt enter into life, keep the

¹ Hieron. tom. 3. lib. 1. adv. jovinianum.

² Hieron. tom. 1., epist. ad Eustochium de custodia virginitatis.

³ Philem. v. 21.

⁴ Ps. cxviii. 108.

⁵ Luke xvii. 10.

⁶ Hieron. tom. 9.. comment in epist. ad Philemon.

⁷ Mat. xix. 21.

commandments ;' but in the *latter*,—' If thou wilt be *perfect*, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven.' Towards the end of this epistle he again says—"I who write these things, vehemently loved the perfection of which our Lord spoke, when he said to the rich young man : 'Go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, follow me.' And I did so, not of my own strength, but by the assistance of the grace of Christ. Neither, because I had not riches, will my recompense be the less. For the Apostles themselves, who did so before me, were not rich. And he parts with the whole world, who parts with what he hath, and what he desires to have. How far I have advanced in this road of perfection, I indeed know better than any other man ; but God better than I. With all my strength, I exhort others to form this resolution ; and in the name of the Lord I have companions, who, through my ministry, have been persuaded to do in like manner."¹

This holy and learned father, showing elsewhere the difference between precepts and counsels, saith— "Whosoever doth not obey a precept, is guilty, and is deserving of punishment. Hence, because marriage is no sin (for if it were a sin, it would be forbidden by a commandment), there is no commandment of the Lord concerning virgins. But as it is by avoiding sins, or by obtaining the remission of them, that we are to attain to eternal life, in which state there is a certain eminent glory, not the portion of all who are to be saved, but of particular souls only ; and whereas it doth not suffice for the acquisition of this eminent glory, to be free from sin, unless there be made to the Redeemer a certain vow, which it is no sin not to have made, but to have made and redeemed is meritorious—therefore doth the Apostle say : 'I

¹ August. tom. 2., epist. 89. ad Hilarium, versus finem.

give a counsel, as having obtained mercy of the Lord, to be faithful.¹ For I who am not faithful, by my own merits, but through the mercy of God, should not despise a faithful counsel. I think, therefore, that this is good for the present necessity. For I know that the urgent business of the present life to which the married are slaves, prevents them from meditating on what belongs to God, as much as is necessary for obtaining that glory, which will not be the portion of all the elect. 'For star differeth from star in glory: So also is the resurrection of the dead.'² And in the thirtieth chapter, Augustin says: "For it cannot be said, thou shalt not marry, in the same manner as it is said, thou shalt not commit adultery, thou shalt not kill. The latter are *obligatory*, the former is *optional*. They who observe the former are honoured; such as do not observe the latter are condemned. In the latter, the Lord demands a debt from you; in the former, whatsoever you spend over and above, he will repay you on his return."³ Reflect on the following words of the sacred volume—'Within his walls, he will give a place, and a name much better than of sons and daughters.'⁴ Meditate on this eternal name. Who is there that explains what this name shall be? Yet whatever it be, it will be eternal. By believing, hoping, and delighting in this reward, the single could abstain from marriage, and the married live in continence."⁵

Finally, the same St. Augustin says: "In the Gospel, our Lord hath not given us a counsel, but a commandment, to love our enemies. A counsel is one thing, a commandment another. A counsel is given us, to preserve virginity, to abstain from wine and flesh, to sell all things, and give to the poor. But a

¹ 1 Cor. vii. 25.

² 1 Cor. xv. 41, 42.

³ Luke x. 35.

⁴ Isaias lvi. 5.

⁵ August. tom. 6, lib. de Sancta virginitate c. 14 & 30.

commandment is given us, to practise justice, to turn away from evil, and to do good. In a word, respecting virginity it is said—‘He that can receive it, let him receive it.’¹ Whereas, respecting justice it is not said—He that can receive it, let him receive it; but—‘Every tree that doth not yield good fruit, shall be cut down and cast into the fire.’² He who willingly hears and obeys a counsel, shall enjoy a superior degree of glory; but he who doth not fulfil a commandment, cannot possibly escape punishment—unless he be relieved from it by means of penance.”³ These are the words of the great Augustin.

The testimonies already adduced, clearly demonstrate how widely you err from the truth of the Catholic church respecting Evangelical counsels and perfection. Now, in reply to the argument advanced by you in support of this error, we answer: That God in his bounty was unwilling to require of us all that in justice he could require, or even as much as we could do; but that he gave us a mild law, which, aided by his grace, we could discharge,⁴ and to which, by means of the same divine grace, we could even superadd.⁵ If therefore, the benefits conferred on us by God be taken into account, we can never render him an equivalent, much less supererogate by our works. But if we consider the mild law laid upon us, we can, with the assistance of His grace, do more than he by this *law* requires, and consequently we can fulfil his counsels also.

¹ Mat. xix. 18.

² Mat. iii. 10.

³ Aug. tom. 10, De Tempore, Ser. 61.

⁴ See Ezech. xxxvi. 25, 26, 27, &c.; Mat. vii. 21, 24.; xi. 29, 30.; and xix. 17. Also John xiv. 21., and v. 23. Also 1 John v. 2, 3. & Ps. cxviii. 32. See likewise August. tom. 4. lib. de Catechizandis rudibus, c. 23.; & tom. 7. lib. de natura et gratia ad Timasium et Jacobum contra Pelagianos, c. 69.; & tom. 1. Conciliorum, concil. Arausican 2. c. 25.; et concilium Trident. sess. 6. de justificatione, c. 11.

⁵ Mat. xix. 12. & v. 21.; 2 Cor. vii. 25.; & August. tom. 4. lib. 2., quæst. evangel., c. 19.; & tom. 6. lib. 1. de adulterinis conjugiiis ad Pollentium, c. 14.; atque etiam testimonia supra citata.

In support of the article now under consideration, you quote the tenth verse of the seventeenth chapter of Saint Luke—‘When you shall have done all these things that are commanded you, say: We are unprofitable servants.’ This scriptural quotation contains nothing in favour of your error; but, on the contrary, the erroneous interpretation you put upon this text, is refuted by the sense in which Catholics have always received it. We shall begin with the authority of St. Ambrose, who, when considering this passage, reasons thus:—“Wherefore, they who fulfil the *commandments* can say: We are unprofitable servants; we have done that which we ought to do.¹ This the virgin does not say, he who sold his possessions does not say this; but expects as it were the rewards which he stored up, like the Blessed Apostle who saith, ‘Behold, we have left all things, and have followed thee: what therefore shall we have?’² He did not, like an unprofitable servant, say, he had done that which he ought to do; but as one profitable to the Lord—as one who multiplied the talents committed to him by the interest he acquired—who is confident within himself, and sure of his merits, he expects the reward of faith and virtue.”³ St. Augustin, also, argues far differently from what you do: “The burden imposed upon virgins,” saith he, “is not great: the greater love imposed the greater burden. That which was lawful, virgins would not, the more to please Him, to whom they had devoted themselves. They aimed at that superior excellence, which is after God’s own heart. What dost Thou order? As if they were to say—What dost Thou order? Dost Thou command us not to commit adultery? For love of Thee, we do more than Thou commandest.”⁴

Moreover, as St. Chrysostom, when treating of

¹ Luke xvii. 10.

² Mat. xix. 27.

³ Ambros. tom. 1. lib. de viduis, versus finem.

⁴ August. tom. 10. de verbis apostoli, sermo 18., versus finem.

these words of Isaias,—‘ I saw the Lord,’ &c., rightly observes, Christ does not, in the passage alluded to (Luke xvii. 10), reprove his apostles for believing that they could fulfil his precepts; but to such as practise humility, he commends his will, and guards them against arrogance. “Is arrogance,” asks St. Chrysostom, “which causes man to forget himself, and which, after his protracted labours, consumes the treasures of virtue, an insignificant evil? All other evils, indeed, are wont to flow from negligence of conduct, but this springs from our virtuous actions. For unless we be active and vigilant, nothing begets pride so much as a good conscience. Wherefore, Christ, knowing that after our good acts this disease attacks us, said to his disciples, ‘ When you shall have done all these things that are commanded you, say: We are unprofitable servants.’¹ When this noxious beast attempts to invade you, saith our Lord, shut it out by the virtue of these words. He did not say—When you shall have done all the things that are commanded, *you are* unprofitable servants: but *say ye*: ‘ We are unprofitable.’ Say so, lest you should have cause so fear: it is not according to your judgment that I pass sentence. For if you pronounce yourselves unprofitable, I will crown you as profitable.”² These are the words of Chrysostom.

But it is to be observed, that, when, by the Divine grace, we fulfil God’s commandments and counsels, though we be profitable to ourselves and our neighbours; yet, strictly speaking, we cannot be so to God. “Let the Lord,” saith St. Augustin, “possess thee, that thou mayest possess him: thou shalt be his inheritance, and his habitation. He possesseth, that he may profit; he is possessed that he may profit. Can you profit him in anywise? ‘ For I said to the Lord, thou art my God,

¹ Luke xvii. 10.

² Chrysost. tom. 1. de verbis Isaiæ, c. 6. Vidi Dominum, &c., homil. 3.

since thou dost not stand in need of my benefits.”¹ Finally, although Catholics teach that we are able, and are bound to do what God in his commandments requires as the terms upon which we are to be saved; and although, with the apostle Paul, they exhort us to labour by good works to ‘make our calling and election sure:’² yet no one of them boasts that he himself has fulfilled the law, or places his chief reliance on its observance, or teaches others to do so. For Catholics know and teach, that every one of our works is to be scrutinized, not by a human, but a Divine judge:³ and therefore they have a holy fear, lest any crime lurk within them, for which the anger of God (whom they that walk according to the flesh cannot please) might await them. Hence the just Job feared all his works, lest he might unconsciously offend God, who he knew would not spare the offender.⁴ Jeremias testifies that the heart of man is searchable by God alone.⁵ The apostle Paul, conscious to himself of no unfaithful dispensation, doth not dare with certainty to pronounce himself a faithful and justified dispenser.⁶ For he had read: ‘Who can understand his faults? From my secret ones cleanse me, O Lord.’⁷ And he had also read the following passage: ‘There is a way which seemeth just unto a man: but the ends thereof lead to death.’⁸ And again:—‘Every way of a man seemeth right to himself: but the Lord weigheth the hearts.’⁹ Wherefore the apostle moderated his opinion of himself, lest he might, perchance, have offended through ignorance.

From these and like considerations, Catholics, even the most holy and learned among them, walk with humility and a pious fear—often repeating: ‘Enter

¹ August. tom. 8. Enarrat. in Psal. 34., concio prima, de prima p. Psalmi; & Psal. xv. 2., & Job xxii. 3. ² 2 Peter i. 10.

³ Concil. Trident., sess. 6. de justificatione, c. 16.

⁴ Job ix. 28.

⁵ Jeremias xvii. 9. 10.

⁶ 1 Cor. iv. 4.

⁷ Ps. xviii. 13.

⁸ Proverbs xiv. 12.

⁹ Proverbs xxi. 2.

not into judgment with thy servants: for in thy sight no man living shall be justified.¹ Whence St. Augustin's advice: "Dread calling thyself just, unless thou hast the words in some other Psalm than that wherein we read: 'Enter not into judgment with thy servant.' Enter not, then, into judgment with me thy servant. I stand in need of thy mercy. For if thou wilt show judgment without mercy, whither shall I go? 'If thou wilt mark iniquities, O Lord: Lord, who shall sustain it?'² 'Enter not into judgment with thy servant; for in thy sight no man living shall be justified.' If therefore no man living shall be justified in his sight; wo to whoever liveth, even though he live justly, if God enter into judgment with him."³

CHAPTER XXII.

The Nineteenth Article examined.

THIS article of your faith, entitled "Of the Church," is as follows. "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

"As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith."

EXAMINATION.

With respect to the first section of this article, we assert that, according to the definition which you here give of the Church, *your congregation* cannot

¹ Ps. cxlii. 2.

² Ps. cxxix. 3.

³ August. tom. 8., enarrat. in Psal. 42.

be called the visible Church of Christ: For in your congregation neither the *pure* Word of God is preached, nor are certain of the Sacraments administered *at all*, much less duly administered. This is partly evident from the facts, reasonings, and arguments we have already adduced—and will be rendered still more apparent from those that are to follow. With the exception of the Roman, we shall pass over the other Churches enumerated by you in the latter section of this article: for the Catholics, too, acknowledge them to have erred. But we affirm that you, by teaching that the Roman Church hath erred in faith, manner of ceremonies, and living, are yourselves in error; and that you lead into error all who believe this your doctrine. The following reasonings will now confirm the truth of this assertion.

The first argument we shall adduce is derived from those ancient forms of profession, under which they who had revolted from the Roman See, were, by the Roman Pontiffs, again received into the fold of the Church. When the Church of Constantinople became united to that of Rome, from which it had revolted under the leadership of Acatius, John, Bishop of Constantinople, made the following form of confession. “We, using unequivocally your words,—(viz. those of Pope Hormisdas) dictated for us by virtue of your high prerogative, do, by the present letter, acknowledge as followeth:—That it is of the first importance to salvation, to guard the rule of the right faith, and deviate in nowise from the tradition of the Fathers; that these words of our Lord Jesus cannot be overlooked, when he said: ‘Thou art Peter, and upon this rock I will build my Church.’¹ The things now stated are proved by the result; for in the Apostolic See, the Catholic religion is *always* preserved inviolable,” &c. And a little after, he (John, Bishop of Constantinople) saith—“Wherefore, following, as we have already

¹ Mat. xvi. 18.

declared, the Apostolic See in all things, we proclaim whatsoever is decreed by it; and consequently hope to be united with you in the one communion, which the Apostolic See maintains—in which there is pure devotion, and the solid substance and perfection of the Christian religion. We further promise, that, from henceforward, those separated from the communion of the Catholic Church, that is, such as do not agree with the Apostolic Chair in all things, shall not have their names recited during the celebration of the sacred mysteries.”¹

This same formula of profession was also sent by Pope Hormisdas to the Spanish bishops, in order that persons abandoning schism, and seeking communion with the church, should be admitted according thereto.² Pope Boniface II., afterwards prescribed this form for Eulalius, bishop of Carthage.³ See also the formula of profession prescribed by Gregory I. for schismatics returning to the communion of the Church of Rome, book 10. of the epistles collected from the Register, chapter 31.

The second argument is drawn from the testimonies of the Synods, which prove the integrity of the Roman Church in faith and piety. We shall produce the testimonies of three Synods. The first we produce, is the second Synod of Constantinople, which many regard as a general, but all admit to have been a solemnly convoked, and numerous attended council. At this Synod Mennas, bishop of Constantinople, added to the sentence pronounced by him against Antimus, bishop of Trapzum, and to which sentence

¹ Tom. 1. Conciliorum, Libellus fidei Joannis Constantinopolitani episcopi ad sanctum Hormisdam Papam, in quo anathematizat Nestorii et Eutychetis et reliquorum hæreticorum blasphemias.

² Tom. 1. Conciliorum, epist. Hormisdæ Papæ ad episcopos Hispaniæ, in qua eis Joannis Constantinopolitani episcopi professionem dirigit, propter Orientales clericos, qui eorum communionem proposcerant.

³ Tom. 1. Conciliorum, epist. Bonifacii II., de reconciliatione Carthag. ecclesiæ.

all the fathers of the council subscribed—"For we, as your Holiness knows, follow the apostolic chair, and obey it. Those in communion with it, we hold as communicants; those condemned by it, we also condemn."¹ This synod, therefore, in subscribing to the judgment of Mennas (as can be seen in the place quoted in the note), embraces, as true and certain, the doctrine of the apostolic chair, and consequently of the Roman Church, concerning faith and piety. For otherwise it would not *unexceptionably* esteem as Catholics, all who communicated with the Roman and apostolic church, and condemn all, whom the apostolic see condemned.

The next testimony is that of the sixth general council, and the third of Constantinople. In this synod was read the profession of faith, which Agatho, the Roman Pontiff, sent from a numerous Roman synod to the general one of Constantinople, and to Constantine Augustus, surnamed Pogonatus, and of which the fathers of this general council approved, as appears from acts 8, 13, 17, 18. Amongst other things contained in the profession of the Pontiff Agatho and the Roman Synod, are the following: "He (namely Peter), after three recommendations received the feeding of the spiritual sheep of the church from the REDEEMER of mankind, in consequence of whose aid and protection, this his apostolic church hath never swerved from the way of truth, even to the least particle of error; but the whole Catholic Church of Christ, and the universal synods, faithfully embracing her authority, as that of the prince of the apostles, have invariably followed her in all things: and all the venerable fathers and holy orthodox teachers, joyously receiving her apostolic doctrine, whereby the most renowned luminaries of the church of Christ became illustrious, have revered

¹ Tom. 2. Conciliorum. Concil. 5. generale, Constantinopolit. secund., act. 4., sententiæ Mennæ contra Antimum.

and followed it: whilst heretics persecuted her with false accusations, malevolence, hatred and detraction," &c. And immediately after we read—"This is the rule of the true faith, which, both in prosperity and adversity, this spiritual mother—the apostolic church of Christ—hath vigorously maintained and defended. For she, endowed with the grace of the Omnipotent God, will be proved never to have erred from the path of apostolic doctrine, or depravedly succumbed to heretical innovations: but as she hath received this doctrine from her founders—the princes of Christ's apostles—so doth she retain it pure and unalloyed to the end of time, according to the Divine promise of our Lord and Saviour himself, made in the sacred Gospel to the prince of his disciples, when he said: 'Peter, Peter, behold Satan hath desired to have *you*, that he may sift *you* as wheat: But I have prayed for **THEE**, that thy faith fail not: and **THOU** being once converted, confirm thy brethren.'¹ Let your clemency, therefore, take into calm consideration, how the Lord and Saviour of mankind, the Author of faith, who promised Peter that his faith should not fail, admonished him to confirm his brethren, which duty every one is aware hath been at all times confidently performed by my predecessors, the apostolic pontiffs; of whom I, though their inferior, yet, because of the ministry conferred on me by Divine authority, desire to be the humble follower."²

The third testimony which we produce, is that of the seventh general council, and the second of Nice. At this council, the Synodical epistle of Adrian the first, the Roman pontiff, was read, wherein it is declared—that the Roman Church is the head of all the churches; that she is perfectly right in her faith, and the guardian of uncorrupted religion. This epistle

¹ Luke xxii. 31, 32.

² Tom. 2. Conciliorum, Concil. 6. generale, Constantinopolit. tertium, act. 4.

was received and approved of by the general synod, as appears from act the second. The words of the epistle are partly as follow: "Wherefore the blessed apostle Peter, feeding the church in compliance with God's command, overlooked nothing whatsoever, but obtained and obtaineth sovereignty everywhere: to him and to our blessed and apostolic see, which is the head of all the churches of God, I, from sincere affection and with my whole heart, wish you to be united, as she is perfectly right in her faith, and is the guardian of uncorrupted religion." Then after the epistle was read, "Two priests named Peter, legates of the apostolic chair, said: 'Let the synod tell us whether it receives the letter of his holiness, the Bishop of ancient Rome, or not? Whereupon the holy synod replied: "We follow, we receive, and approve of it."¹

The third argument is derived from the passages of Scripture, which prove that the care of the entire Church in every thing that regards the Christian faith and religion, was committed by Christ to Peter. These passages are particularly three, all which are advanced in argument by Pope Gregory the First, who, according to Bede, was the Apostle of the English nation.² "It is clear," saith St. Gregory, "to every one acquainted with the Gospel, that, by the words of our Lord, the care of the *entire* Church was committed to Peter, prince of all the Apostles. For to him it is said: 'Peter, lovest thou me?' 'Feed my sheep.'³ To him it is said: 'Behold, Satan hath desired to have *you* that he may sift you as wheat. But I have prayed for *THEE* that *THY* faith fail not, and *THOU* being once converted, confirm thy brethren.'⁴ To him it is said: 'Thou art Peter; and upon this rock I will build my Church, and the gates of hell

¹ Tom. 2. Conciliorum, Concil. generale septimum, Nicen secundum, act. 2., epist. Adriani Papæ Tharasio Patriarchæ, &c.

² Beda. Hist. Ecclesiast. lib. 2. c. 1.

³ John xxi.

⁴ Luke xxii.

shall not prevail against it. And I will give to THEE the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.¹ Behold, he receives the keys of the kingdom of heaven; the power of binding and loosing is given him; the *charge* and SOVEREIGNTY of the entire Church are committed to him."²

The first of these scriptural passages—for in elucidating them we shall follow the order of the Gospels, is found in the sixteenth chapter of Saint Matthew.³ In this passage, when the Apostles, the representatives of the entire Church, are interrogated by Christ respecting the subject whereon faith and salvation depend, Peter answers on the part of all; and after his answer, Christ promises to him and his successors such firmness and certainty, in teaching, testifying, and confirming the faith of the Church, of which they were to be the future "princes" and "pastors," that, like an immoveable foundation, they should always firmly maintain it against the gates of hell. For it is thus the fathers, Greek as well as Latin, explain the passage; and the fathers of the fourth Œcumenical council of Chalcedon, in the sentence passed against Dioscorus, having this passage in view, call Peter "the rock and pillar of the Catholic Church."⁴ And in the sixteenth Act of this same council, in the address of the Synod to the Emperor Martian, they desire to have the Council confirmed and strengthened *by the authority of the Chair of Peter.*⁵

This second passage is contained in the twenty-second chapter of Saint Luke.⁶ In this passage,

¹ Mat. xvi.

² Gregor. lib. 4., epist. ex Registro, c. 76.

³ Mat. xvi.

⁴ Tom. 1. Conciliorum, Concil. Chalced., act. 3., literæ directæ a Concilio ad Dioscorum, quibus jam tertio vocatus est.

⁵ Ibidem, act. 16., Responsio seu allocutio Concilii universalis Chalcedonensis ad Martianum Imperatorem.

⁶ Luke xxii.

Christ prayed, not so much for the faith of Peter personally, as for that of the "Pastor," who was, by his never-failing faith, to confirm the whole flock: for not only Peter, but all the apostles were exposed to danger. 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.' *You*, that is, all you the apostles, and in you the entire Church. But though all were in danger, yet it does not follow in the text: I have prayed for *you*; but—I have prayed for *THEE*; thereby teaching the rest of the apostles, that provision was made for their safety in the strength of Peter, their Prince. For on this occasion, Christ consulted, not only for the stability of the faith of the Church, but at the same time for its unity, without which the stability of the faith cannot be preserved. Teaching all men, in case of temptations of faith, to have recourse to their "Pastor," that in him, in whom Christ hath provided help for them, they may find a remedy against such temptations. Whence St. Leo the Great, considering this passage, says: "The danger of the temptation of fear was common to *all* the apostles; and, since the devil desired to harass and destroy them all, they all equally needed the Divine protection. Yet our Lord specially undertakes the care of Peter, and prays for the faith of Peter in particular; as if the state of the rest would be more secure, should the mind of their Prince be rendered invincible. In Peter, therefore, the fortitude of all is secured, and the assistance of the Divine grace so arranged, that the firmness bestowed by Christ on Peter, can by Peter be conferred on the other apostles."¹ Such are the words of Leo.

We have used the expression, "in temptations of faith:" not indeed that Christ wished Peter to confirm his brethren in this only, but in all temptations. For he continues: 'And thou being once converted,

¹ Leo, sermo. 3., in anniversario die assumptionis ejus ad Pontificatum.

confirm thy brethren."¹ That means, whenever there shall be occasion.* It is not, therefore, confined to once only, when converted he wept bitterly; but as often as there is occasion, the faith of Peter, confirmed against the sifting of Satan and the gates of hell, confirms his brethren. And this gift promised to Peter, appertains to his successors also. For in praying for Peter, Christ prayed for the good and advantage of his Church: and the Church always stands in need of some one, whose faith cannot fail, by whom she may be confirmed. For not only did Satan desire to sift the faithful who then lived, but it is his desire to sift all the faithful of all ages, and all places, without exception. God, therefore, who never fails to provide his Church with every requisite, bestowed on the successors of Peter, as well as on himself, this gift for her benefit and advantage. After divers fathers and doctors had previously maintained the foregoing doctrine, we find it laid down by Agatho, the Roman pontiff, and acknowledged and confirmed in the sixth general Council, as we have already remarked.

Finally, the third scriptural passage is taken from Saint John, chapter the twenty-first, when Christ appoints Peter the "Pastor" of his flock. "For to whom," asks St. Bernard, "were the entire sheep, not only of the bishops, but also of the apostles, thus absolutely and indiscriminately committed? 'If thou lovest me, Peter, feed my sheep.' What sheep? The people of this or of that particular state, region, or kingdom? *My sheep*, saith the Lord. To whom is it not plain, that he designated not a portion, but assigned the whole? There is no exception, where there is no distinction."² Also Pope Leo the First

¹ Luke xvii. 32.

* 'Et tu aliquando conversus, confirma fratres tuos.' "Aliquando," hoc est, si quando opus erit.

² Bernardus, lib. 2., 'De consideratione' ad Eugenium Papam, c. 8., in Joannem, c. xxi.

says: "And yet Peter alone is chosen out of the whole world, and set above all the apostles and fathers, for the calling of the nations of the earth: in order that—though there be in the people of God, many priests and many pastors—still Peter should have the special government of all, under Christ who is himself THE PRINCE."¹ We here omit numerous other testimonies, too tedious to be recited in this volume, and shall confine ourselves to observing that the fathers of the Council of Florence have defined that the full power of feeding, directing, and governing the universal Church, was delivered by Christ to the Roman pontiff, the successor of Peter.²

From the passages of Holy Scripture now elucidated, as also from what has been said on the examination of the thirty-seventh article, the arguments against which apply to that now under consideration; it is most clear that the Roman Church never erred in the doctrine of faith, and Catholic living. For the Roman pontiffs have not taught the Roman Church differently from the other churches subject to the chair of Peter; nor did the Roman Church ever hold any doctrine of faith and living different from the other churches adhering to her communion; and since it is certain, that the Roman pontiffs have hitherto been the successors of Peter, and that as such they have been constituted by Christ, the "pastors" of his universal flock, and the "teachers" of the whole Christian people; so Christ hath, according to his promise, always governed and directed them in such a manner by his Spirit as that they, discharging the functions of the chair of Peter, that is, teaching or confirming the truth of the Christian faith and religion, could never err. All who have adhered to that

¹ Leo, ser. 3. de assumpt. sua ad Pontificatum.

² Vide testimonium Concilii Florentini citatum, c. 12 hujus tractatus. See the testimony of the Council of Florence, already quoted in the 13th chapter of this work, page 61.

CHAIR, therefore, were safe in the faith and religion of Christ; and they who still adhere to it, are now safe in like manner.

CHAPTER XXIII.

The Twenty-First Article examined.

THE twenty-first article, entitled "Of the authority of General Councils," is as followeth: "General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

EXAMINATION.

When in this article you assail, as it were with a double engine, the authority of general councils, you inflict on Christianity an injury truly grievous: for by means of this and similar doctrines, you have, to the perdition of many a soul (how lamentable a reflection!), brought back from hell into England, numerous heresies which had been condemned by general councils.

For in the first place, as if general ecclesiastical councils were but mere secular assemblies, you ascribe to secular princes *only*, the privilege of convoking them, as your doctors, resting on the authority of this article, teach at great length in their writings. Secondly, heaping error upon error, you likewise teach in this article, that general councils not only may, but have, erred even in things pertaining unto God, that is, in faith, as your doctors explain it: both

which dogmas of your religion shall now be speedily refuted.

The following declaration of the emperor Valentinian which is related by Sozomen, is at open variance with the truth of the former dogma. For when the Catholic bishops asked of him, through their legate, permission to assemble for the purpose of determining rightly on a doctrine of faith, he replied:—"It is not lawful for me, a layman, to intermeddle in such matters: and therefore, let the priests and bishops, *to whom such concerns appertain*, meet apart by themselves, whenever it is their pleasure."¹ Again, it is certain that the councils of the apostles, (Acts c, 15.) which can in a certain manner be called a general council,* and which is so called by several Catholic Doctors,² was convoked *without the commandment and will of any secular prince*. And the successors of the apostles, the princes of whom the Psalmist speaks,³

¹ Sozomen., Hist. ecclesiast. lib. 6. c. 7.

* It is called a general council, because the apostles and others who composed it, though few in number, fully represented the Catholic Church in her then infant state; and because it was called together by the consent of Peter, who had been established the visible head of Christ's Church upon earth.

² Cornelius a Lapide, comment. in Act. c. xv.; & Wiggers in 2. 2æ tract. de conciliis ad quæst. primam, art. 10. Dub. 3. Nu. 45.

³ Psalm xlv. 17. Augustin vol. 8., in his enarration on this Psalm, says: "What meaneth—'Instead of thy fathers, sons are born to thee?' The apostles were sent as fathers. Instead of the apostles, sons are born to thee, who are constituted bishops. For the bishops who are at this day spread throughout the entire world, whence have they sprung? The church calleth them fathers, she begat them; and she established them in the sees of the fathers. Do not then think thyself deserted, because thou dost not see Peter, because thou dost not see Paul, because thou dost not see those of whom thou wast born: for of thy own offspring, fathers have grown up to thee. 'Instead of thy fathers, sons are born to thee.' Thou shalt make them princes over the entire earth. Behold the temple of the KING extended far and wide, that the virgins may know that they who are not led into the KING's temple, have no part in the festivities of the wedding. 'Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.' This is the Catholic Church; her sons are constituted princes over all the earth: her

convoked, during the space of three hundred years, various councils in various quarters of the world, without the commandment and will of secular princes. And if the bishops of Rome, the successors of Peter, did not convoke general councils at that period, it was not for want of possessing the authority, but because the tyranny of the secular power prevented them from exercising it.

Now it is evident, that in every kingdom, the summoning of assemblies concerning the affairs of the kingdom, is the province of the person in whom the supreme authority is vested, who can command, and even enforce, the attendance of all and every one. And as the Roman pontiff is Christ's vicar in the Kingdom of the Church; (as hath been proved in the examination of the thirty-seventh and nineteenth articles) it is therefore his place, as often as the good of the Church requires it, to summon together, and preside over, general ecclesiastical councils, which are the spiritual assemblies of his Kingdom, and those in which the spiritual affairs are treated of. Hence, in the Council of Chalcedon, which was the fourth Œcumenical Council, Dioscorus, Patriarch of Alexandria, was accused—"For having dared to hold a synod without the authority of the apostolic chair, a thing that NEVER had been, and NEVER could be lawfully

sons are established in the stead of her fathers. Let those who are cut off know this, let them return to unity, let them be led back to the temple of the KING. God placed his temple everywhere: the foundations of the prophets and apostles, hath he strengthened. The church begat sons; she established them, in the stead of her fathers, princes over all the earth." These are the words of Augustin. And Jerom, vol. 8., in his commentary on Psalm 44. verse 17., saith—"Instead of thy fathers, sons are born to thee." The apostles were thy fathers, O church! because they begat thee. But now that they have departed from this world, thou hast thy own sons, as bishops, in their stead; for they have been created by thee. And these, too, are the fathers: because thou art governed by them. Thou shalt make them princes over all the earth. Christ established his saints over all nations. For in the name of God, the Gospel has been carried to the utmost bounds of the earth—where the princes of the church, that is, the bishops, are established."

done.”¹ This prerogative of the chair of Peter is also proved by a very ancient canon, which (omitting many other authorities) is mentioned by the Roman pontiffs Marcellus,² and Julius,³ and also by the fathers of the Council of Alexandria, in their letter to Pope Felix II.⁴

Moreover, the constant and perpetual practice of the apostolic chair, clearly establishes its prerogative in this respect; for in every legitimate general council, the authority of the Roman pontiff has always been so eminent, that any assembly summoned without his command, or at least his consent, was not regarded as a true council of the Church; but as a cabal. It would be easy for us, by going through all the legitimate general councils, to show the truth of

¹ Tom. 1. Conciliorum, Concil. Chalced. Act. 1.

² Tom. 1. Concil. Epistola Decretalis Marcelli Papæ ad Episcopos Antiochenæ Provinciæ: “Simulque,” inquit,* “iidem,” (scilicet Apostoli et Successores) “inspirante Domino, Constituerunt, et nulla Synodus fieret præter ejusdem Sedis auctoritatem.”

³ Tom. 1. Concil., Epistola increpatoria Julii Papæ, ad orientales Episcopos, pro causis Athanasii, &c. “Porro,” inquit,† “dudum a sanctis apostolis, successoribusque eorum, in præfatis antiquis decretum fuerat statutis, quæ hactenus sancta et universalis Apostolica tenet Ecclesia, non oportere præter sententiam Romani pontificis Concilia celebrari.”

⁴ Tom. 1. Concil. Epistola Ægyptiorum Pontificum ad Felicem II. Papam de infestationibus Arianorum. “Nam scimus,” inquit,‡ “in Nicæna magna synodo trecentorum & octodecim Episcoporum, ab omnibus concorditer esse roboratum, non debere absque Romani Pontificis sententia con ilia celebrare,” &c.

* In the first volume of the Councils, is the Decretal Epistle of Pope Marcellus to the bishops of the province of Antioch, which partly runs as followeth—“And at the same time they,” namely, the apostles and their successors, “by the inspiration of the Lord, established, that no council should be holden without the authority of that (the Roman) see.”

† The first volume of the Councils contains the increpatory Epistle of Pope Julius to the Eastern Bishops, in the cause of Athanasius, &c. In this epistle, he says—“Moreover, it was formerly decreed, by the holy apostles and their successors, in the forementioned statutes, to which the holy and universal apostolic Church doth still adhere, that councils should not be celebrated without the consent of the Roman pontiff.”

‡ In the first volume of the Councils, is contained the Epistle of the Egyptian bishops to Pope Felix the Second, on the contaminating and violent conduct of the Arians. “For we know,” say they, “that in the great Council of Nice, composed of three hundred and eighty bishops, it was unanimously confirmed by them, that it was not lawful to celebrate councils without the approbation of the Roman pontiff.”

this doctrine ; but as it is our desire to consult brevity, we think it will suffice for our present undertaking, to prove it from the four councils, commonly called the *first* Œcumenical Councils—particularly as innovators often distort these councils into a confirmation of their own error, and, above all, that part which relates to the summoning of them.

In the first place, then, the fathers of the sixth general Council, in their public address to the emperor, testify of the first Œcumenical Council of Nice, in these words : “ The ever august Constantine, and the praiseworthy Sylvester, assembled a great and renowned Synod in Nice,”¹ &c. Damasus testifies the same in his account of Sylvester, which is to be found in the Pontifical Book.² See Baronius also on this subject.³

With respect to the first Council of Constantinople, it is clear that Theodosius the Great summoned it, not so much in right of his own authority, *as in compliance with the letter of Pope Damasus*, which according to the testimony of Theodoret, he sent to the bishops for that purpose. Theodoret also relates that the bishops congregated in the Council of Constantinople, wrote as follows to Pope Damasus :—“ *In obedience to the mandate of your Holiness's letter*, sent in the past year, after the Council of Aquileia, to the most holy Emperor Theodosius, we have prepared to travel only as far as Constantinople.”⁴ Whence the

¹ Tom. 2. Conciliorum, Concil. sextum Generale, Constantinopolitan. tertium, act. 18.

² Tom. 1. Conciliorum, Decreta Sylvest. Primi Papæ, ex libro pontificali Damasi Papæ. “ Hujus* (Sylvestri) temporibus, factum est concilium cum ejus consensu (vel ut alias legitur), cum ejus præcepto, in Nicea Bithyniæ.”

³ Baronius, tom. 3. Annal. ad Annum Domini 324., in fine.

⁴ Theod. Hist. Ecclesiast. lib. 5. c. 9.

* In the Decrees of Pope Sylvester the First, taken from the pontifical book of Pope Damasus, and contained in the first volume of the Councils, we read as follows :—“ In his time,” namely, the time of Sylvester, “ a council was held with his consent (or, according to another reading, by his command), in Nice, a city of Bithynia.”

fathers of the sixth general Council, in the passage quoted (opposite page), say: "The Macedonians, actuated by the spirit of pride, denied the Deity: but the mighty Emperor Theodosius, and Damasus, the adamant of the faith, forthwith opposed them," &c.

St. Prosper of Aquitain clearly shows the authority of the Roman pontiff in the first Council of Ephesus, when, in his book against Collator, he thus writes:—"By this man (Celestine) the Oriental Churches also were cleansed from a double pestilence, when Cyril, bishop of Alexandria, a most glorious defender of the faith, was aided by the apostolic sword in extirpating the Nestorian heresy," &c.¹ And again the same St. Prosper says: "In the year of our Lord 432, during the consulship of Felix and Taurus, Nestorius, bishop of Constantinople, attempts to introduce a new error into the Church, by preaching that Christ born of Mary was only man and not God, and that the Divinity was bestowed on him in consideration of his merit. To this impiety are opposed the special diligence of Cyril, bishop of Alexandria, and the authority of Pope Celestine."² It also appears from the epistles which passed between Cyril and Celestine (see these epistles in the examination of the thirty-seventh article, c. 12.), and also from Evagrius, that Cyril was appointed legate of the apostolic chair.³ See likewise the testimony of the fathers in the sixth General Council, in the passage quoted, page 148, and the edict of the Emperor Martian to the citizens of Constantinople:⁴ from all which it is certain that the Council of Ephesus *was not* called together without the authority of the Roman pontiff.

It is also clear from the epistle of the Emperor Martian, that the Council of Chalcedon was not sum-

¹ Prosp. Aquitan., lib. contra Collatorem, c. 41.

² Properi Aquitan. Chronicon.

³ Evagrius, Hist. Ecclesiast. lib. 1. c. 4.

⁴ Tom. 1. Conciliorum, Concil. Chalced., Act. 3. Martiani Imperatoris edictum ad cives Constantinopol.

moned without the authority of the Bishop of Rome; for the emperor writes thus to pope Leo: "It remains for me to add, that *if it please your holiness* to come into these parts, and solemnize a synod, your so doing would be esteemed a work worthy your love of religion, and your holiness will thereby satisfy our desires, and decree what is useful for our holy religion. But if it be too laborious a task for you to come here, let your holiness so inform us by letter, in order that we may issue our sacred letters, summoning to whatsoever place we please, all the bishops of the entire East, and of Thrace and Illyricum, that they may declare and adjust what is useful for the Christian religion and the Catholic faith, AS YOUR HOLINESS SHALL HAVE DEFINED ACCORDING TO THE ECCLESIASTICAL RULES."¹ Pope Gelasius the First also testifies, that it was by the authority of the apostolic chair, the Council of Chalcedon was held. Here are his words—"And it was decreed by its authority *alone* that the council of Chalcedon should be convened."² See the epistle of Leo to Martian Augustus, the forty-ninth among the decretals.³

As the Roman pontiffs possessed the power of convening general councils, should any one ask, why the emperors not only employed their authority in convoking them, but were also at some times earnestly requested by the Roman pontiffs so to do? The answer is—because their authority in convoking them was extremely serviceable. For if you take into consideration, either the enormous expense of celebrating them—or the protection necessary for securing them against the violence and aggressions of heretics and others—that the cities in which they were holden were imperial—and many other things that required

¹ Tom. 1. Conciliorum, Concil. Chalced., præambulares epistolæ. Epist. Martiani Imperatoris ad Leonem Pontificem Romanum.

² Tom. Conciliorum, epist. Gelasii Papæ ad episcopos Dardaniæ.

³ Leo. epist. 49. ad. Martianum Augustum.

the authority and munificence of the emperor; you will find they could scarcely have been held by the authority of the pontiff alone.¹ Indeed, Pope Leo the First seems to acknowledge this, when, in his epistle to the Emperor Martian, after the Council of Chalcedon, he thus writes: "For as it was principally owing to your exertions, that that sacrilegious error lost all its force, when the defenders of the impious doctrine were condemned by the synodical council; so if the wickedness now crushed in its promoters, be wholly extirpated, the palm belongs to you." These are the words of Leo the First.

Against the absurdity of your *latter* dogma, Catholics unanimously hold, that a legitimate general council, that is (according to the ordinary manner of speaking), one presided over by the pontiff, or confirmed by him, is of infallible authority in its decrees regarding matters of faith. For a legitimate œcumenical council represents the Catholic Church; and for this reason whatever is decreed by it, is considered as decreed by the holy Catholic Church. St. Augustin shows this to be the case, when he calls the decision of a plenary council, "the consent of the whole church."³ And before him, St. Athanasius, who says in one of his epistles—"and this was the reason why the whole world assembled in council," &c.⁴ Here he calls three hundred and eighty fathers congregated in the Council of Nice, the whole world. But as the Church is the pillar and ground of the truth;⁵ and as the spirit of truth that abideth with her for ever, guides her in all things relating to faith; surely, whosoever doth not believe her, when speaking and defining in council, and who doth not acquiesce in her definitions of faith,

¹ Leo. epist. 25. ad Theodosium Augustum.

² Leo. epist. 59. ad Martianum Augustum.

³ August. tom. 7, de baptismo, contra Conatis., lib. 1. c. 18.

⁴ Athanas., epist. de synodis Arimini et Seleuciæ celebratis, non procul a principio.

⁵ 1 Tim. iii. 15.

is, according to the *command* of Christ, to be regarded as a HEATHEN AND A PUBLICAN.¹

Secondly, Catholics have always taught, and now teach, that the definition of a *general council* in matters of faith is a final, irrevocable, and wholly immutable judgment: they, therefore, have always believed, and now believe, such judgment to be perfectly certain and infallible. And were it otherwise it would be unjust in such case, to compel all people to abide by it, and not to admit of any ulterior inquiry for the purpose of arriving at another decision. We shall now produce some testimonies in confirmation of what we allege. Pope Leo the First, in his epistle to Leo Augustus, thus writes:—"Know then beforehand, venerable emperor, that they whom I pledge myself are to proceed from the apostolic chair, shall be directed not to enter into conflict with, or dispute against, the enemies of the faith. For we dare not meddle with the things defined, as it hath pleased God, at Nice and Chalcedon—as if what have been fixed by so high an authority, under the guidance of the Holy Ghost, can be doubtful or unsettled."² These are the words of Leo.

And Pope Gelasius the First, following Leo, says in his epistle to the bishops of Dardania:—"Wherefore, laying aside the folly of vain complaints, it becometh you to study the blessed apostles themselves, and prudently to consider that whatsoever our Catholic fathers, namely, the learned pontiffs, have, concerning any heresy, at whatsoever time it originated, once determined in council, as faith, truth, Catholic and apostolic communion, according to the rule of the Scriptures and the preaching of our forefathers, they decreed that that shall remain for ever undisturbed and established. Neither did they suffer the things previously fixed to be again, from any fresh presumption, meddled with; for they wisely foresaw, that, if it

¹ Mat. xviii. 17.

² Leo, epist. 78. c. 3. ad Leonem. Augustum.

were allowed to go over afresh what had been wholesomely decreed, no constitution of the Church could possibly remain stable against each individual error; and that, owing to the perpetual revival of the same furious sects, every sound definition should be disturbed.”¹

Again, Pope Gregory the First, following both Gelasius and Leo, declares, that he receives and venerates the four councils which preceded his time, as he does the four books of the New Testament; and pronounces anathema against whomsoever presumes to add to, or take from, the faith defined in them. “All persons,” saith he, “whom the forementioned venerable councils reject, I reject; all whom they reverence, I embrace: for as they were constituted by the consent of the whole universe, whosoever presumeth either to loose those whom they bind, or to bind those whom they loose, destroyeth himself, and not the councils. Whosoever, therefore, believeth otherwise, let him be anathema.”² See the words of Gelasius at length in the passages already quoted.

The Edict of the Emperor Valentinian and of his colleague Martian, in which they confirm the decrees of the Synod of Chalcedon, still remains extant; and amongst other things we read in it the following words: “Priests the most religious have, according to our commands, come from different provinces to Chalcedon, and have taught and clearly defined what is to be observed in religion. Let, therefore, profane contention be at an end. Nay, that man is truly impious and sacrilegious, who, after the decision of so many priests, leaves any thing to be treated of by his own opinion. For it is the extreme of madness to be looking for artificial light in the noon of a clear day. And whosoever keepeth discussion alive after the

¹ Tom. 1. Conciliorum, epist. Gelasii Papæ ad Episcopos Dardaniæ.

² Gregor. epist. ex Registro, lib. 1. c. 24.; et ibidem, lib. 2. c. 49.; et lib. 3. c. 33.

truth is discovered, seeketh after falsehood." And in the end of this Edict we read as follows—"All, therefore, must guard the things decreed by the Holy Synod of Chalcedon, doubting nothing for the future. So, warned by this our edict, abstain from profane discourses, and dispute no longer about Divine matters—which it is unlawful for you to do. For not only will this sin be punished by the Divine judgment, as we believe: but it shall also be restrained by the authority of our laws and judges."¹ See also, in the place now quoted, the Edict of the Emperor Martian to the citizens of Constantinople, on the confirmation and observance of the acts of the Council of Chalcedon.²

Thirdly, if a general council were fallible, there would be no sure tribunal in the Church, for determining questions and controversies of faith, and preserving the unity of the Church; for nothing in the Church is greater than a general legitimate council, which perfectly represents those whom Christ appointed for attending to these concerns.³ And in vain is it alleged by innovators, that the sacred Scriptures are a higher authority, and the last appeal: *for all controvertists affirm that the decision of Scripture is on their own side.* If, therefore, the authority of a council could be called into question, or the private judgment of individuals tolerated, what would be more uncertain than our faith? or what more confused than the state of the Church? What end, pray, would there be of inquiring and disputing? What else, in fine, would this be but to cause the consciences of men to be for ever fluctuating? So that these words of St. Paul may be justly applied to them:—"Ever learning and never attaining to the knowledge of the truth."⁴

¹ Tom. 1. Conciliorum, Concil. Chalced., Act. 3. Edictum, sive leges sanctæ Memoræ Valentiniani et Martiani Imperatorum, &c.

² Tom. 1. Conciliorum, Concil. Chalced. Act. 3., Martiani Imperatoris Edictum ad cives Constantinopol., &c.

³ Ephes. iv. 11, 12, 14, 14.

⁴ 2 Tim. iii. 7.

Were the judgment of a general legitimate council fallible, then indeed well might all the heresies, heretofore condemned, be again called into dispute. For Arius would say, that the first Council of Nice erred; Macedonius would say the same of the first Council of Constantinople; Nestorius would say the Council of Ephesus erred; Eutyches would say the very same respecting that of Chalcedon: and so on of the rest. Neither do we see how the councils could be in any way vindicated from the charge of arrogance, if they proposed for the belief of mankind, as an article of faith, and that too under the pain of anathema (as they have often done), any one thing, the truth or falsehood of which was not established beyond doubt.

Fourthly, if God manifested so much zeal in assisting the ancient Synagogue, as that, when any thing difficult or ambiguous occurred in the law, which could not be incontrovertibly decided by the judges and ordinary lawgivers, they should not want for a special assembly, by whose sentence the question in dispute should be wholly determined; surely, it is absurd to say, that the Church, which is of far more importance than the Synagogue, should be so destitute of necessary aid as that, when a question of faith arises, its children should be unprovided with an authority whereon they may safely rely: and yet, this must needs be the case, if its greatest and highest authority, which consists in the decree of a general council, can be called into question and doubt.

Finally, the Scripture attributes to the Holy Ghost the decrees of the apostolic Council—‘For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you,’ &c.¹ And as the bishops, the successors of the apostles, assembled in a general legitimate council, have received from that of the apostles the form of celebrating councils; so they in like manner receive an assurance of the Divine aid,

¹ Acts xv. 28.

which, in necessary cases—such as definitions of the true faith when heresies arise—is never wanting to the Church perfectly represented in a general legitimate council: for Christ promised that he himself would be with his Church, ‘ALL DAYS, EVEN TO THE CONSUMMATION OF THE WORLD.’¹ Whence Pope Leo the First, in the epistle already cited, saith,—“For we dare not meddle with the things defined, in the manner it hath pleased God, both at Nice and Chalcedon; as if what have been fixed by so high an authority, under the guidance of the Holy Ghost, can be doubtful or unsettled.”² And before him, St. Cyril of Alexandria says:—“Come, let us see, if you please, what the heterodox imagine to be wrong in those things now brought into question, and which were formally defined in the holy and most numerous attended Council of Nice. For whosoever chooseth to maintain the faith, which hath been defined and explained most correctly, and with the assistance of God, by that holy and great Synod, the stay and firm prop of our souls; he indeed will proclaim the truth, obtain glory with Christ, and shine forth a faithful and true adorer. But,” &c.³

CHAPTER XXIV.

The Twenty-Second Article examined.

THE twenty-second article, entitled “Of Purgatory,” is as follows —“The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded

¹ Matt. xxviii. 20.

² Leo, epist. 78. c. 3. ad Leonem Augustum.

³ Cyrillus Alexand., tom. 5. dialog. 1. de Sancta Trinitate, non procul a principio.

upon no warrant of Scripture, but rather repugnant to the Word of God."

EXAMINATION.

This article contains far more than its title pretends to. For in it you treat not only of Purgatory, but also of other parts of the Catholic doctrine; and you write, brethren, in a style (would to God! not also in a spirit) plainly heretical, as will presently appear, on the examination of each head.

SECTION THE FIRST.

ON PURGATORY.

Purgatory, according to the Catholic belief, is a place destined for the purifying of those souls, which depart this life without being wholly cleansed, or absolved from all the punishment that they deserve.¹ And the Catholic Church hath always recommended to God, as she still continues to recommend by prayer, sacrifice, and other acts of charity, the souls of many after they become released from the body. But she cannot believe the souls so recommended to be in heaven; for 'there shall not enter into it any thing defiled.'² And in heaven there is only the Church of the triumphant—'not having spot or wrinkle, or any such thing.'³ Neither can she believe that they are in hell; for no acts of charity can avail the miserable souls there condemned. She admits, therefore, of a third receptacle for souls—and this place is called purgatory.

The foregoing doctrine of the Church respecting purgatory, is proved partly from Scripture, partly from Tradition. In the second book of Machabees we read, that sacrifice was offered for those who had

¹ Concilium provinciale Cameracense, anno 1565, de Purgatorio, c. 1.—Vide Concil. Trident. sess. 25.; et tom. 3. Conciliorum, Concil. provinciale Senonense, anno 1528. 'De Satisfactione, Purgatorio, et Commemoratione defunctorum,' decret. 12.

² Apocal. xxi. 27.

³ Ephes. v. 27.

died in godliness. 'And it is said to be a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.'¹ Neither was it in the time of Judas Machabæus that this holy and wholesome regard was *first* paid to the dead; but it was a practice derived from the fathers. For long before the time of Judas Machabæus, David with his followers fasted for the death of Saul and Jonathan, and the people of the Lord who had fallen in battle.² And lest it might be imagined that they fasted and wept only after the manner of carnal men, who grieve for the death of their friends, without desiring to obtain any thing from God by their mourning, David saith, there is no cause to fast for his infant son, now that he is dead:³ but that he fasted before his death, because he then hoped to obtain the favour of his life from God⁴—clearly signifying hereby, that he used to weep and fast only in order to obtain some benefit at the hand of God. Hence the venerable Bede, writing on these words of the last chapter of the 1st Kings*—'The men of Jabes Galaad fasted seven days,' saith, "It is right, and literally so, to fast seven days for the dead, that they may arrive at rest: for after the six stages of this life, during which we labour in the flesh, the seventh is, for the souls departed, that state of rest in the other life, where the blessed await the glorious hour, when they shall deserve to rise again."⁵ When David, therefore, fasted for the dead, he did so, in order that they may be thereby relieved.

¹ Machabees xii. 43, 44, 45, 46.

² 2 Kings i. 12.

³ 'But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.' 2 Kings xii. 23.

⁴ 'And he said: While the child was yet alive, *I fasted and wept for him*: for I said: Who knoweth whether the Lord may not give him to me, and the child may live?' 2 Kings xii. 22.

* This and the following book are called by the Hebrews the Books of Samuel, because they contain the history of Samuel; but they are generally called by the fathers, the first and second Book of Kings.

⁵ Beda, Expositionis Allegoricæ, lib. 4. c. 10. seu ultimo, in Sam.

In the New Testament, also, Christ teaches that some sins shall be remitted in the life to come.¹ "For," says St. Augustin, considering this passage, "it could not with truth be said of some persons that their sin shall not be forgiven them, either in this world, or in the world to come, unless there were sins, which though not in this, yet shall be forgiven in the world to come."² And in the same Gospel, Christ teacheth us to pray, not only for the remission of our own, but likewise for the remission of the sins of our brethren.³ Moreover, it was clear to the penitent thief on the cross, that he should be numbered amongst the dead before Christ would come into his kingdom. And yet he believed that his soul could, in that state, be profited;* otherwise he would not have prayed thus: 'Lord, remember me when thou shalt have come into thy kingdom.' And so far from Christ reproving him, for praying in this manner, He, on the contrary, graciously heard his prayer, and answered—'Amen I say to thee, this day shalt thou be with me in paradise.'⁴

We shall next proceed to tradition. St. Augustin saith:—"We read in the books of the Machabees, that sacrifice was offered for the dead. But though no such words were to be read in any part of the Old Testament; yet the authority of the universal Church—of which this is a manifest usage—should be deemed sufficient. When the priest at the altar pours forth his prayers to the Lord God, the recom-

¹ Mat. xii. 31.

² August., tom. 5. de Civitate Dei, lib. 21, c. 24. ³ Mat. vi. 12.

* Christ does not in any part of the Divine Scriptures promise to rise from the dead before the third day—the penitent thief knew this—he did not expect to go straight into Heaven, as is evident from the nature of his prayer—neither did he expect to go into hell, for out of that there is no redemption; if then he did not hope to go into some place of purification, where he might be freed from 'spot and wrinkle,' where did he expect to remain until the resurrection of his Lord and Master?

⁴ Luke xxiii. 42, 43.

mendation of the souls departed hath also its place in them.”¹ And in another work, he says: “It cannot be denied, that the souls of the dead are relieved by the piety of the living, when the sacrifice of the Mediator is offered, or alms are given in the Church for their sake. But these things are available only to such as have acquired by their merits, while in this life, that they should be profitable to them after it. For there is a certain mode of living, neither so perfect as not to require them, nor yet so bad as not to be benefited by those things after death. There is also a mode of living so good as not to stand in need of them, and again another so bad as not to be relieved by them, after this life. Wherefore it is here that every merit is procured, by which each may be relieved or weighed down hereafter. But let no one hope to obtain from God, after death, a merit which he despiseth while living. The practice of the Church, therefore, in recommending the souls departed, is not opposed to this declaration of the apostle, which saith—‘We must all appear before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil;’² because each person, while in the body, acquired for himself the advantage of having the good works of the living rendered available to him after death. But all are not aided by them. And why, but because of the difference of their lives? When, therefore, the sacrifice of the altar or alms are offered for deceased Christians: in regard to the very good, they are acts of thanksgiving; for the imperfect, acts of propitiation; and though to the very wicked they afford no relief, yet are they so many consolations to the living. And such as are aided by them, obtain either a full remission, or at least a miti-

¹ August. tom. 4., lib. de cura pro mortuis gerenda, ad Paulinum, c. 1.

² 2 Cor. v. 10.

gation of their sentence,"¹ that is, of the temporal pains, for the remission of which the suffrages of the living are offered.

Now that some who depart this life, are subjected to this species of condemnation, St. Augustin more clearly teaches in the words which follow: "Some undergo temporal punishment in this life only; others after death; and others both here and hereafter: yet all before that most severe and last judgment. But all who suffer temporal punishment after death, do not go into the eternal torments, which shall be the portion of some after the general judgment. For, as we have said above, what is not forgiven to some in this world, is forgiven them in the world to come;² that they may escape eternal torments."³ And again, St. Augustin says:—"The prayers of the Church and of certain pious persons, are heard in favour of those Christians, who neither spent their lives so badly as to be deemed unworthy of this mercy, nor yet in so godly a manner as not to stand in need of it. So also, at the resurrection of the dead, there shall not fail to be some, to whom, after the pains which the spirits of the dead endure, mercy will be imparted, in order that they be not cast into eternal fire. For it could not with truth be said of some, that their sin shall not be forgiven, either in this world, or in the world to come, unless there were sins which, though not forgiven in this, yet shall be forgiven in the world to come."⁴

Wherefore, the same St. Augustin, in another work, saith:—"Supplications for the souls of the dead are not to be neglected. The Church offereth them for all who die in the Christian and Catholic communion,

¹ August. tom. 3. Enchirid. ad Laurent.; c. 109 & 110.

² Mat. xii. 32. ³ August. tom. 5. de Civitate Dei, lib. 21. c. 13.

⁴ August. tom. 5. de Civitate Dei, lib. 21. c. 24.—Vide tom. 10. de verbis Apost., ser. 94.; vel secundum alios 32., ubi Augustinus habet luculentum testimonium de hac re. Vide etiam tom. 5. de Civitate Dei, lib. 21. c. 16.

even for those whose names are not mentioned in the general commemoration, in order that such as have not parents or children, relatives or friends, to attend to those concerns, may have them offered for them by the one pious and common mother.”¹ And in the last chapter of the same book, he thus concludes: “Since this is the case, let us not imagine that they avail the dead for whom we feel concern, unless we solemnly offer in their behalf the sacrifice of the altar, or prayers, or alms deeds—though these things be not available to all the persons for whom they are offered, but to such only as secure, while in this life, the advantage of their being rendered beneficial to them. And as we cannot discern which these are, we must offer them for all Christians, in order that none be neglected, to whom those benefits can and ought to extend. For it is better that they be superfluous as regards those, whom they neither injure nor serve, than that they should be wanting to such as they relieve. Yet each performeth those duties the more diligently for his own friends, that the same may in turn be done for himself by his.”²

And St. Chrysostom, treating on this subject, saith—“It was not in vain **ORDAINED BY THE APOSTLES**, that in celebrating the tremendous mysteries, mention should be made of the dead; *for they well knew that much benefit would thence accrue to them.* For when God beholdeth the whole assembly of the people standing with hands uplifted to heaven, the sacerdotal choir also, and the venerable sacrifice lying on the altar, how can our prayers for the deceased fail to prove efficacious with Him? But this we say, indeed, of such as have departed in the faith.”³

Read, brethren, the ancient liturgies of James, Basil,

¹ August. tom. 4. lib. de cura pro mortuis, ad Paulinum, c. 4.

² Ibidem, c. 18.

³ Chrysost. tom. 4. comment. in Philip. c. 1., ser. 3. moral. exhortat.

Chrysostom, Ambrose, Gregory the First, &c.; and in them you will find prayers and the sacrifice of the altar offered for the dead. And for what other end, we ask, were they offered, but to relieve the souls in purgatory?—as we have already shown from St. Augustin, when explaining the doctrine and sense of the Catholic Church on this subject. Nay, indeed, so perfect was the concurrence of the Catholics of antiquity regarding this doctrine, that one thousand two hundred years ago, Acrius was (as Epiphanius¹ and Augustin² relate) accounted *a heretic*, for teaching, that prayers or oblations were not to be offered for the souls departed this life.

SECTION THE SECOND.

ON INDULGENCES.

The word of God clearly demonstrates that Christ gave to his apostles, and their successors, the power of using the keys of the kingdom of heaven, for the advantage and edification of his Church.³ And as it appertains to this power to enjoin condign satisfaction on penitents; so it appertains to the same to remit, on reasonable grounds, the *satisfactory* punishment, either entirely or in part—and this is called granting an indulgence.

The apostle Paul exercised this power of indulgence, when he said: ‘To him that is such a one this rebuke is sufficient, that is given by many: so that contrariwise you should rather pardon and comfort him, lest perhaps such a one be swallowed up with over much sorrow.’⁴ By these words the apostle commands, that some portion of the rigorous penance enjoined on the incestuous Corinthian be remitted him; lest, perhaps, drawn into despair by too great

¹ Epiphanius. contra hæreses, lib. 3.—Tom. 1. contra Aerium, hæres. 75.

² August. tom. 6, lib. de hæresibus ad Quodvultdeum, hæres. 53.

³ Mat. xvi. 19.; xviii. 18.; and 2 Cor. x. 8.; xiii. 10.

⁴ 2 Cor. ii. 6, 7.

austerity of punishment, he might abandon the Christian religion. This pardon or forgiveness, therefore, which the apostle mentions, was in reality nothing more or less than the granting of an indulgence, respecting which he again subjoins: 'And to whom you have pardoned any thing, I also. For what I have pardoned, if I have pardoned any thing, for your sakes have I done it IN THE PERSON OF CHRIST. That we be not overreached by Satan: For we are not ignorant of his devices.'¹ When the apostle uses these words, "in the person of Christ," he thereby signifieth that he received from Christ, and exercised in the stead of Christ, this power of granting pardons or indulgences; just as he before testified, that it was in the name of Christ he had delivered up this same fornicator to Satan.²

And that such is the sense of these words, the testimony of St. Chrysostom plainly proves: "For," says Chrysostom, "not because he is worthy, or hath shown sufficient repentance; but because he is weak, doth the apostle say—I think him worthy of pardon. And for the same reason he also adds—'Lest perhaps such an one be swallowed up with over much sorrow.' But this language declares the Corinthian's vehement repentance, which Paul did not suffer to grow into despair." And a little after, Chrysostom subjoins: "For it was not as one perfect, who had purified himself, that the apostle said—'I have received him;' but it was on the contrary, because he felt apprehensive of his falling into a state still more grievous. By the example which the apostle here sets, we are taught that the penance must be regulated, not only according to the nature of the sins, but also according to the disposition and habits of the sinner: for the apostle took all these considerations into account in the instance before us."³ St. Pacianus, who wrote

¹ 2 Cor. ii. 10, 11.

² 1 Cor. v. 4, 5.

³ Chrysost. tom. 4. comment. in 2 Cor. c. 2., homil. 4.

before Chrysostom, considering these words of Saint Paul—‘For what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ,’¹ says: “Do you see the indulgence of the apostle moderating even his own sentence? Do you perceive his extreme lenity, consulting for the common life and salvation of all? How different is it from your superciliousness? How unlike the haughty brow of Novatian?”²

It can easily be proved from the ancient councils, also, that the Church thenceforward retained this custom of relaxing penance, which she received from the apostles. The fathers of the first œcumenical Council of Nice declare, that, towards such penitents as prove the sincerity of their conversion, not by words only, but also by works and truth, it is lawful for the bishops to be rather humane and considerate, that is to say—it is lawful for the bishops to remit some portion of the rigorous penance enjoined on them. Here are the words of the canon:—“But let it be particularly remembered by all, that the disposition of their minds and the fruits of their repentance, are to be taken into consideration. For when they who manifest their conversion, not by mere words, but by deeds and truth, by a holy fear, persevering tears, and good works, shall have completed the period prescribed for them, and begun to communicate in the public prayers; it shall then be lawful for the bishops to treat them with a degree of clemency, and to be considerate in their regard. But such persons as shall have looked on their fall with indifference, and who imagine that it is enough for them to have entered the Church, shall complete the full and entire period assigned them for their penance.”³

¹ 2 Cor. ii. 10.

² Tom. 4., Biblioth. Patrum. Paciani Barcelonens. episcopi epist. 3. ad Sympronianum contra tractatus Novatianorum.

³ Tom. 1. Conciliorum, Concil. Nicen. primum, c. 11.

The fathers of the Council of Ancyra, likewise, which was holden prior to that of Nice, thus decree concerning the granting of indulgences to penitents: "It is meet that, upon closely inspecting the lives of the people, the bishop should possess the power of prescribing a line and rule of conduct for each of them: that is to say, that, acting more mildly towards some, he may, according to the tenor of their lives, abridge the period of their penance; or, on the other hand, prolong that of others, according as he shall deem expedient for their correction. But let the foregoing and subsequent part of the life of each be carefully examined, and the sacerdotal indulgence regulated accordingly."¹

What we read in the fourth Council of Carthage, at which St. Augustin was present, and which he subscribed, also regards this subject. In the 75th and 76th chapters we read that penitents are to be admitted to reconciliation sooner or later, according to their earnestness or negligence: and that any one reconciled during sickness, shall, if he survive, be subjected to the established laws of penance, so long as the priest who prescribed the penance for him shall think proper.² From this it is evident, that the priest had it in his power to abridge some portion of the time decreed for penance. Add to the foregoing fact, that among the other articles of John Wickleff, which have been condemned by the fathers of the general Council of Constance, was the following—"To believe in the indulgences of the pope and bishops, is foolish."³

But though the ancient fathers clearly taught that the Church possessed this power of granting indul-

¹ Tom. 1. Conciliorum, Concil. Ancyran., c. 5.

² Tom. 1. Conciliorum, Concil. Carthag. 4, habitum ab episcopis 214. c. 75, 76.

³ Tom. 2. Conciliorum, Concil. Constant. sess. 8. Sententia damnationis doctrinæ Joannis Wicleff & articulorum quadraginta quinque, artic. 42.

gences; yet, anxiously consulting for the interest of penitents, and apprehensive lest the ecclesiastical discipline might become weakened, they always exercised it with moderation, so that we seldom read of their remitting to penitents the whole, but a part only of the canonical penance and satisfaction enjoined on them. Wherefore the ancient councils decree, as hath been already said, that some indulgence should be shown those penitents, who manifest their change of life, not by words only, but by deeds and truth, by fear, persevering tears, and good works. And St. Cyprian also requests of the martyrs, that they will recommend, in their petitions to the bishops for obtaining indulgences, none but those whose repentance they shall find bordering on satisfaction.¹ In fine, the apostle Paul did not dispense with the residue of the incestuous Corinthian's penance, until his affliction became so grievous that the danger of despair was to be apprehended from it. For as God in his justice frequently leaves the penitent, after his guilt is remitted him, subject to temporal punishments, and bound to satisfy for them; so in like manner, he doth not wish that those punishments should be remitted by his ministers, except on just and sufficient grounds: neither, if it be done, does the act meet with his approval. For Christ is the LORD of the keys; the bishops are but the ministers: they must, therefore, use them, not at their own caprice, but according to the intention of their LORD.

The fathers of the Council of Trent have established by a truly pious and wise ordinance, the doctrine of indulgences, when they decree as followeth:—"As the power of granting indulgences hath been given by Christ to his Church; and as she hath exercised, even in the most ancient times, this same power given her by God: this holy synod teaches and commands,

¹ Cyprian. epist. 11, ad Martyres et Confessores, qui lapsis petierant pœccm dari.

that the use of indulgences, being most useful to Christian people, and approved by the authority of sacred councils, shall be retained in the Church; and anathematizes those who either assert that they are useless, or deny that there resides in the Church the power of granting them. Yet it wishes that, in granting them, moderation, agreeably to the ancient and approved practice of the Church, be observed; lest by an over facility of obtaining them, the ecclesiastical discipline should become relaxed. But being desirous that the abuses which have crept into them, on account of which the glorious name of indulgences is blasphemed by heretics, shall be amended and corrected, this synod enacts, by virtue of the present decree, that all sordid gain for obtaining them—whence proceeded a most fertile source of abuses among the Christian people—shall be wholly and entirely abolished.”¹

And after the Council of Trent, the provincial Synod of Cambray thus decrees respecting indulgences: “Whereas, by means of indiscreet and superfluous indulgences, the keys of the Church are despised, and penitential atonement relaxed; this holy synod forbids any person to recommend and offer to the people, as serviceable, any new or unauthenticated indulgences, until they shall first have been inspected and approved by the ordinary. And this synod also commands that the clergy shall diligently exhort their flocks, not to lend faith rashly to any bills hawked about, even though they be printed, which promise exorbitant indulgences for frivolous, vain and superstitious causes; because indulgences can be granted only on religious and rational grounds.”²

¹ Concil. Trident. sess. 25., continuat. sess. decret. de Indulgentiis.

² Concil. Cameracense, anno Domini 1565., decret. de Indulgentiis.

SECTION THE THIRD.

ON THE RESPECT AND VENERATION DUE
TO IMAGES.

The Church has made use of holy images from the very time of the apostles; and has approved of them as being in many ways useful to pious and religiously inclined persons.¹ For whilst the Christian devoutly surveys the mystery of his redemption, presented to his view by pictures and other modes of representation, the articles of faith are, by means thereof, piously recalled to his mind, and deeply impressed upon it.² Indeed, as the fathers of the Council of Trent observe: "Great fruit is derived from all sacred images; not only because the people are reminded of the favours and gifts bestowed upon them by Christ, but also because the miracles wrought by the saints of God, and their salutary examples, are presented to the eyes of the faithful: that they may return thanks to God for them—dispose their lives and conduct in imitation of the saints—and be stimulated to the adoration and love of God and the practice of piety."³

Moreover, we find that they who entertain esteem and affection for chosen friends, pay due honour to their images, and often kiss them in testimony of the regard and love which they bear them. "For the respect paid the image is," as St. Basil saith, "referred to the prototype."⁴ And in like manner they who desire to preserve an honourable recollection of good and holy men, in order to perpetuate their memory, preserve by all the means in their power the monuments raised to them, even by others. But, on

¹ Tom. 2. Conciliorum, Concil. Nicen. 2., generale 7., Act. 7.

² Tom. 3. Conciliorum, Concil. provinciale Senonense, anno Domini 1528, decret. 14. de veneratione sacrarum imaginum.

³ Concil. Trident., sess. 25., de invocatione, et veneratione, et reliquiis Sanctorum, et sacris imaginibus.

⁴ Basilius ad S. Amphilochem, Iconii episcopum, lib. de Spiritu Sancto, c. 18.

the contrary, pious and just princes tear down the images of the wicked; and destroy, if they have any, the memorials of respect, belonging to such as are condemned for high treason; because they wish to blot out from the minds of men all honourable recollection of them. Whence it is that Catholics have always retained the rational, salutary, and venerable use of holy images—a usage handed down by the Catholic Church, the habitation of the Holy Ghost.

What Bede relates of St. Augustin and his monastic companions, who were sent by Gregory the First into Britain, to convert the English to the Christian faith, tends to confirm this truth. For when King Ethelbert ordered them to be admitted to an interview—"They came," says Bede, "bearing a silver cross as their banner, and a picture of our Lord and Saviour; and singing hymns, they supplicated the Lord for their own, and the eternal salvation of those for whose sake, and unto whom, they had come."¹

Pope Gregory the First, who, according to Bede, was the apostle of the English nation² well explains the sense of the Church on the right use of holy images. Firstly, in his letter to Secundinus, among other things, he has the following:—"I know, indeed, that you do not seek the image of our Saviour to worship it as God; but that, through the recollection of the Son of God, you may be inflamed with love for Him, on contemplating his image. For we by no means prostrate ourselves before it, as before the Divinity; but we adore Him, whom, by means of the image, we remember, either in his infancy, his sufferings, or now seated in glory on his throne. And whilst the picture itself, like writing, recalls to our mind the Son of God, it either filleth our souls with the joys of his resurrection, or melteth them with pity for his bitter passion. We have, therefore, directed

¹ Bede, Hist. Ecclesiast. lib. 1. c. 25.

² Bede, Hist. Ecclesiast. lib. 2. c. 1.

to you two packets, containing the images of God the Saviour, of holy Mary the mother of God, and of the blessed apostles, Peter and Paul," &c.¹

Again, the same distinguished father, reproving the inconsiderate zeal of Serenus, bishop of Marseilles, thus writes: "We have been told that you, inflamed by an inconsiderate zeal, have broken the images of the saints, under the pretence, as it were, that they should not be adored. And indeed, that you have forbidden them to be adored, we fully approved; but your breaking them we reprehend. Tell me, brother, of what priest has such an act as this of yours ever been heard? Although there were no other reason, ought you not to have desisted because of this one consideration—lest, despising the rest of your brethren, you should imagine yourself alone to be holy and wise? For to *adore* the picture is one thing; to learn, *through the history of the picture*, what we are to adore, is another. And as writing conveys instruction to those who read, so doth a picture to the illiterate; for, in the picture, even the ignorant see the pattern they ought to follow, and in it they, who know not the use of letters, are enabled to read. Wherefore pictures answer instead of reading; particularly for the people at large. And to this consideration, you who live amongst the people, should specially attend, lest, while rashly inflamed with upright zeal, you beget scandal by a headstrong spirit. What were placed in the churches, *not to be adored*, but solely for *the instruction of the minds of the ignorant*, should not indeed have been broken. And as antiquity has, not without reason, allowed the histories of the saints to be painted in sacred places, had you but tempered your zeal with discretion, you could, doubtless, have attained the end you sought; and instead of scattering the collected flock, you could have gathered together that which is scattered: thus would the deserved

¹ Gregor., epist. Registro, lib. 7. c. 53, Secundino servo Deincluso.

title of 'pastor' exalt you, instead of the guilt of the disperser weighing you down." And a little farther on in the same epistle, advising Serenus how to remove the scandal given to his flock, he adds—"You must say to the people: 'If you wish to have images in the Church *for your instruction*, the purpose for which they were originally made, I by all means permit them to be both made and used. Then explain to the people, that it was not the contemplating of the history unfolded in the pictures which displeased you; but the adoration that was unsuitably paid them. And soothing their minds with these words, invite them anew to be at peace with you. Moreover, should any one wish to make images, *prevent him not*; but by all means guard against the *adoration* of them. Be also diligent, brother, in admonishing the people, that, by contemplating the subject of the picture, they should excite in their breasts the ardour of compunction, and prostrate themselves in adoration of the omnipotent Blessed Trinity alone.'"¹

But this adoration of which St. Gregory speaks, is the adoration of *latria*, due to God alone, and not the *honorary adoration*, which is the same as veneration, and which many fathers mean by adoration when they apply it to men,² and to holy images.³ St. Gregory did not deny that this *honorary adoration* or veneration, due to holy images, should be paid them, as is plain from another of his epistles, wherein he writes as follows: "Jews coming hither from your city, have complained to us, that Peter—who was drawn by the will of God, from their superstition to the worship of the Christian faith—with the assistance of some undisciplined persons, very scandalously, and

¹ Gregor., epist. ex Registro, lib. 9. c. 9., Sereno episcopo. Mas-siliensi.

² August. tom. 4. lib. 1. Quæst. super Genesim. q. 61.—Vide Genes. c. 23. v. 7.

³ Tom. 2. Conciliorum, Concil. 2. Nicenum, act. 7.—Vide Psal. 98. v. 5.

without your leave, seized, on the day after his baptism, that is on the sabbath, during the paschal festivity, their synagogue, situate in Cagliari; and that he placed there an image of Christ our Lord, a venerable cross, and the white robe with which he was clothed when rising from the font," &c. And in the same epistle, he, a little after, adds: "But as you have manifested your disapprobation of this mistaken conduct, by not taking part in it, we, consulting your inclination respecting this affair, nay, rather your judgment, advise you to have the image and cross taken down from thence with due veneration, and to have what has been forcibly carried away, again restored; for as well as the statute law prohibits the Jews from erecting new synagogues, so doth it in like manner allow them the undisturbed possession of the old ones."¹

We read in the liturgy of St. Chrysostom the following words—"The priest comes out of a small door with the Gospel in his hand, preceded by an attendant bearing a lamp. And turning himself to the image of Christ placed between the two doors, he, with his head bowed down, first repeats this prayer in secret, then says it aloud."²

St. Basil, making a confession of his faith, against Julian the Apostate, as is quoted by Pope Adrian the First, among other things, declares the following—"I also invoke the holy apostles, prophets, and martyrs, who supplicate God in my behalf, that through their mediation our most benign God may be merciful to me, and freely grant me the remission of my sins. And for this reason I publicly honour and venerate their images. For this usage, which hath been handed down to us from the blessed apostles, is not to be forbidden; but, on the contrary, we erect their images in all our churches." The same Pope Adrian, in the

¹ Gregor., epist. ex Registro, lib. 7. Indict. 2. c. 5. Epist. Januario episcopo Caralitano.

² Chrysost. tom. 5., Missa Chrysost.

epistle just cited, speaking of the apostles Peter and Paul, says:—"They indeed, the princes of the apostles, who first planted the Catholic and orthodox faith, commanded by their writings, as by legal enactments, that this faith should be preserved, by all who were to succeed to their sees, and to continue in their faith, until the end of the world. The Church, therefore, preserves and venerates their holy figures, and our sacred edifices are even unto the present day decorated with, and conspicuous for, their venerable images: just as the holy and blessed Pope Sylvester testifies to have been the custom among the primitive Christians of the orthodox faith,"¹ &c.

Pope Damasus, in his life of St. Sylvester, says that Constantine the Great erected in the Constantinian basilica, images in honour of Christ, the twelve apostles, and the four angels. Here are his words: "In his time (that of Damasus) Constantine Augustus erected the following basilicas, which he also embellished—namely, the Constantinian basilica, wherein he placed the following gifts: a silver temple, having an image of our Saviour, sitting on a chair, five feet in height, and weighing 120 lbs.; images of the twelve apostles, with crowns of the purest silver, each five feet high and 90 lbs. in weight. He also erected in the curve of the arch, an image of our Saviour, sitting on a throne, and looking backwards. This image was made of the purest silver, was five feet high, and weighed 140 lbs. Likewise the silver images of the four angels, each five feet in height, and 105 lbs. weight, together with Asiatic jewels," &c. Constantine, as we read in the same epistle, also erected in the place where he was baptized—"A lamb of the purest gold, pouring out water, which weighed 30 lbs. To the right of the lamb, an image of our Saviour, made of the purest silver, five feet high, and

¹ Tom. 2, Conciliorum Concil. Nicen. 2, act 2, epist. Adriani Papæ ad Constantinum Imperatorem et Irenem ejus matrem.

170 lbs. in weight. On the left of the lamb, a silver image of blessed John the Baptist, five feet high, holding in his hand an inscription with these words—‘Behold the Lamb of God, behold him who taketh away the sins of the world.’”¹

Eusebius relates² that the woman afflicted with the issue of blood, and who was healed by Christ,³ erected to his honour at Cæsarea Philippi, where she lived, a brazen statue, bearing his likeness, which was renowned for miracles, and which was seen by Eusebius himself. This statue was held in great veneration by the Christians, as appears from their conduct when Julian the Apostate threw it down. The fact is thus related by Sozonom the historian: “When Julian was informed that there was at Cæsarea Philippi, that city of Phœnicia, now called Paneas, a renowned statue of Christ, which the woman who laboured under the issue of blood had erected there, when freed from the disease, he knocked it down, and set up his own in its place. Whereupon, a violent fire, descending from heaven, cut his statue across the breast, dashed the head and neck to the earth, and fixed on the ground that part which was torn from the breast; and from that day unto the present it remains black, as if burned by lightning. The Gentiles at that time dragged the statue of Christ with so great violence that they broke it: but the Christians, after collecting the fragments, placed it in the Church, where it still continues to be preserved.”⁴

Eusebius also, in the passage which we have last quoted from that author, declares that he saw the images of the apostles Peter and Paul, and that of

¹ Tom. 1. Conciliorum, decreta Sylvestri Papæ, ex libro pontificali Damasi Papæ.

² Euseb. Cæsarcens. Hist. Ecclesiast. lib. 7, c. 14. Vide Nicephorum, Hist. Ecclesiast. lib. 6, c. 15.

³ Mat. ix. 20, 21, &c.; Mark v. 25, 26, 27, &c.; and Luke viii. 43, 44, 45, &c.

⁴ Sozom. Hist. Ecclesiast. lib. 5, c. 20.

Christ himself painted in a variety of colours, and preserved in pictures. Nicephorus testifies that he, too, saw them, when he writes as follows: "We know that there are preserved unto the present day, in divers shades and colours, very many images of the blessed apostles Peter and Paul, of Christ himself, and of his Virgin Mother, who brought him forth after a miraculous manner, surpassing the laws of nature. And that the apostle Luke, who indeed was the first to begin this work, accurately drew them with his own hand. After him others of the ancients as was right, preserving as it were their deliverers in signs and pictures, did the same. And induced, perhaps, by the heathen custom, they handed down this practice, which they were wont to revere, unaccompanied, however, with any observation as to the necessity of continuing it. But the Church, guarded, and directed by the providence of God, extended more and more this practice, which she derived from her founders; preserving not only the likenesses and statues, but also the vestments, staffs, and couches of those holy men, for the purpose of eternizing their memories. Thus, the throne of James was, we know, preserved for many ages;¹ and sacred memorials clearly testified that he was styled the brother of our Lord,* and created the first bishop of Jerusalem by

¹ De throno Jacobi, vide Euseb. Hist. Ecclesiast. lib. 7, c. 14.

* "The brother of our Lord." This expression might, perhaps, lead those who are but superficially acquainted with the Holy Scriptures to imagine that our Lord Jesus had persons related to him in that close degree of consanguinity which is commonly understood by the word "brother." Indeed, I have myself heard well educated Protestants, some of whom will in all probability read this note, argue, that the Virgin, whom "all generations shall call blessed," (Luke i. 48) had other children besides our Divine Redeemer; and in support of their arguments they referred to the Gospel of Saint Matthew, chap. xiii. 55th and 56th verses, wherein we read—"Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James, and Joseph, and Simon, and Jude: And his sisters are they not all with us?" But James, Joseph, and the others here mentioned, were not the *brothers* but the *cousins* of our Blessed Sa-

Christ and his apostles. For his successors venerated his throne which had been preserved; openly proclaiming thereby the devotion and zeal with which they would follow in the paths of the elect."¹—These are the words of Eusebius the historian. As the foregoing testimonies, and numerous others that can be produced, prove the venerable use of holy and sacred images to have always existed in the Church; so do they in like manner demonstrate that the fathers of the second Council of Nice, the seventh general one, justly passed sentence of condemnation on the Iconoclasts, who not only railed against the Catholic usage, but, because of the usage, raged against the Catholics themselves with scurrilous abuse, accompanied with other acts of wickedness. And at the present day, almost all innovators, treading in the footsteps of the iconoclasts, cry out against Catholics, that God enjoined in the Decalogue, 'Thou shalt not have strange Gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.'² Catholics acknowledge the commandment; but yet they do not understand the idol of a fanatic imagination to be its true and genuine meaning. For by this com-

viour; for they were the children of Mary, *the wife of Cleophas*, who was sister of Mary, the mother of Jesus. This is evident from the Gospel of Saint Matthew, chap. xxvii. 56, in which we read—'Among whom was Mary Magdalen and Mary *the mother of James and Joseph*.' And the same is again confirmed by the 19th chapter and 25th verse of Saint John, wherein we read—'Now there stood by the cross of Jesus, his mother's sister, *Mary of Cleophas*.' Hence we clearly see, that Mary the wife of Cleophas, was sister to Mary wife of Joseph, the Mother of our Lord and Saviour. Their children, therefore, were what we call cousins german; and there is no one, even partially versed in the languages of antiquity, but knows that persons in this close degree of consanguinity were commonly called brothers and sisters. For instance Deucalion is made to address his *cousin* Pyrra by the title of *sister*—

"O Soror, o conjux, o fœmina sola superstes."—P. OVID. N. Met. lib. 1.

¹ Nicephor. Hist. Ecclesiast. lib. 6. c. 16.

² Exod. xx. 3. 4.

mandment, God forbad the worship of strange gods as well in himself as in his images and likenesses. How, we ask, does this apply to Catholics, who do none of the things forbidden by the above commandment? They *honour* the image of Christ, who is not a *strange*, but is THE TRUE GOD.¹ They *venerate* the images of his saints; but they do not regard and worship them as gods, but as the *friends* of THE TRUE GOD.

In the next place, if we examine the decrees of the councils respecting the worship of images, or the formulas given to iconoclasts when abjuring their error on this head—and these are the sources from which the sense of the Church is to be gathered—we shall find that the fathers showed, indeed, a due veneration for holy and sacred images; but that they paid to none, not even to the image of Christ, the worship of *latria*. The fathers of the second Council of Nice, the seventh general one, thus define regarding the worship of images: “We define with the utmost diligence and care, that venerable and holy images after the manner and form of the venerable and vivifying cross, fitly made of colours, and of mosaics, or any other material, are to be dedicated, placed, and kept in the holy temples of God; also on the sacred utensils and vestments; on the walls and tablets; in private houses and in the public ways: but, above all, the image of our Lord and Saviour Jesus Christ, next that of his inviolate Mother, those of the venerable angels, and then those of all the saints. That thus, by surveying the painted images, all who contemplate them may thereby be *reminded of the prototypes*, and brought to the desire of imitating their example; that they may pay them respect and honorary adoration, *not the true latria*, which, according to our faith, is suited to the Divine nature alone: but such as is paid to the type of the venerable and vivifying cross, and

¹ Romans ix. 5.

to the Holy Gospels.”¹ Constantine, bishop of Constantia, in Cyprus, an Iconoclast, on renouncing his error in the said Council, used the following formula: “I receive and embrace venerable images, but reserve solely for the supersubstantial and vivifying Trinity, the adoration which is according to *λατρεία*, that is, the worship due to God.”² But to such an extreme of madness did the foolish and impious gentiles proceed, as to imagine that the works of their own hands, the silver and golden images, the wood and stone of which Moses speaks, were Gods: ‘And there,’ saith Moses, ‘you shall serve gods, that were framed with men’s hands, wood and stone, that neither see, nor hear, nor eat, nor smell.’³ And Isaias: ‘But the residue thereof he made a God, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me for thou art my God.’⁴ And Jeremias:—‘Saying to a stock: Thou art my father: and to a stone: Thou has begotten me.’⁵

Hermes Trismegistus, a noted worshipper of demons, endeavouring to disguise, as St. Augustin observes,⁶ this impious folly of the gentiles, used to say that there were in images, as in the bodies of the Gods, certain spirits allured into them, which possessed the power either of hurting, or granting in some measure the desires of those who paid them divine honours and obsequious worship. But this mask avails nothing: for the spirits said to be in idols, are devils, seeking to obtain divinity for themselves by some means or other. And of them the Psalmist, describing the

¹ Tom. 2. Conciliorum, Concil. Nicen. 2., General. 7., Act. 7.

² Tom. 2. Conciliorum, Concil. Nicen. 2., general. 7., act. 3.—Vide de hac re tom. 3. Conciliorum, Concil. Moguntin. provincial., c. 41 & 42.

³ Deuteronomy iv. 28.

⁴ Isaias xlv. 17.

⁵ Jeremias ii. 27.—See likewise Psalm cxiii. 4, 5, 6. &c.; and Romans i. 25.

⁶ August. tom. 5. de Civitate Dei, lib. 8. c. 23 & 24.

gods of the gentiles, which have understanding, and are sometimes seen to speak to the gentiles, saith:— ‘All the gods of the gentiles are devils.’¹ And Paul the apostle says: ‘What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or that the idol is any thing? But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.’²

Although the faith and practice of Catholics differ widely from the impiety and madness of the idolators here described; yet they do not escape the abuse and calumny of the iconoclasts, who are justly anathematized by the second Council of Nice in the words that follow:—“We tolerate the use of venerable images, and punish with anathema those who will not. All who adduce against venerable images those texts of sacred Scripture concerning idols, let them be anathema. Let those who give to venerable images the appellation of idols, be anathema. Let such as say that Christians adore images as Gods, be anathema. They who, knowing it, communicate with persons prejudiced against venerable images, or who dishonour them, let them be anathema.” And immediately after: “Let such as dare to say that the Catholic Church formerly tolerated idols, be anathema.”³

We shall conclude this section on the worship of images, with the words of the fathers of the Council of Sens, who in their decree on the veneration of sacred images teach as follows—“Would heretics only examine with as much *candor* as they do curiosity, those passages of Scripture, wherein the worship of idols and images is forbidden, they would by no means raise such a clamour, in order to deter Christians from honouring images. For when Catholics venerate the holy image of Christ, they do not believe it to possess

¹ Psalm xciv. 5.

² 1 Cor. x. 19, 20.

³ Tom. 2, Conciliorum Concil. Nicen. 2, general. 7., act 7. seu ult.

any divinity, neither do they worship it as God; but in order that, through the recollection of the Son of God, they may become inflamed with the love of him, whose image they fondly desire to contemplate. For we by no means prostrate ourselves before the image, as before the Divinity; but we adore him, who, *by means of the image*, is presented to our mind, either in his sufferings, or seated on his throne. And whilst the picture, like writing, recalls to our minds the Son of God, it filleth our souls with joy for his resurrection, or melteth them with pity for his passion: but with no greater danger of idolatry, *than when in the name of Jesus every knee is bent*, of those who are in heaven, and on earth, and of those under the earth. For what the *word* Jesus imparts *to the ear*, the very same doth the *image* represent *to the eye*, of the faithful.”¹

. SECTION THE FOURTH.

ON THE VENERATION OF THE RELICS OF THE
MARTYRS AND SAINTS.

The Catholic Church has always taught, both by doctrine and practice, that honour is to be paid to the relics of the saints.² And why, we ask, should not Catholics honour their relics, when they see them honoured by God? when they see Him work signs and wonders in their presence? For we read in the sacred Scriptures that the *bones* of Eliseus,³ and the

¹ Tom. 3. Conciliorum, Concil. Senonens provincial. Anno Domini 1528, decret. 14. de Veneratione sacrarum imaginum.

² Basil. Homil. in. Ps. cxv., et Chrysost. tom. 4. comment. in epist. ad Romanos, c. 16. ser. 32.—Et Gregor. Nazianzen. tom. 2. de virtute, iambico 18.; et Ambros., tom. 3. sermone 91., de inventione corporum sanctorum Gervasii and Prothasii. Et ibidem sermone 92., in natali sanctorum Martyrum Nazarii et Celsi; et Hieronym. epist. ad Riparium presbyt. adversus Vigilant.—Et ibidem alia epist. adversus Vigilantium: et August., tom. 2. epist. 42, ad Madaurenses; et epist. 103. ad Quintianum episcopum.—Et tom. 1. Conciliorum, Concil. Gangrens. c. 20.; et Concil. Carthaginens. 5. c. 14.—Et tom. 2. Conciliorum, Concil. Nicen. secundum general., 7. Act. 7.

³ And some that were burying a man, saw the rovers, and cast

mantle of Elias¹ were renowned for miracles. And the holy fathers testify, that at the monuments of the martyrs, the dead were frequently raised to life—devils tormented—those possessed, freed from them—the blind restored to sight—the convalescent and the sick to health—and sinners converted to repentance.² Nay indeed, as St. Augustin observes and testifies in the place last quoted, so numerous were the miracles wrought in a short time at the tomb of St. Stephen, the martyr, that to recount them all, would require many books.

The fruit and advantage accruing to the faithful of the present day—whether they themselves witness miracles, or believe them on testimonies worthy of belief—are far from inconsiderable; for they remember with greater firmness of faith and consolation these words of the Psalm—‘Precious in the sight of the Lord, is the death of his saints.’³ And also these words of St. Paul—‘Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.’⁴ Whilst Catholics piously meditate on these and the like passages of Scripture, they become the more inflamed with the desire of

the body into the sepulchre of Eliseus. *And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.* 4 Kings xiii. 21.

¹ ‘And Elias took his mantle and folded it together, and struck the waters, *and they were divided hither and thither*, and they both (Elias and Eliseus) passed over on dry ground.’ 4 Kings ii. 8. ‘And he (Eliseus) struck the waters with the mantle of Elias, that had fallen from him, *and they were not divided*. And he said: Where is now the God of Elias? And he struck the waters, *AND THEY WERE DIVIDED HITHER AND THITHER*, and Eliseus passed over.’ 4 Kings ii. 14. Read the entire of the second and thirteenth chapters of the fourth Kings, here quoted.

² Chrysost. tom. 3., lib. contra Gentiles, sive in Babylam Martyrem—Idem tom. 5. Homil. 66. ad populum Antiochen—Et August. tom. 5., de Civitate Dei, lib. 8. c. 26.; et lib. 22. c. 8.—Et Gregor. lib. 1. Homil. 40. de diversis lectionibus Evangelii, homil. 32., et alii plurimi.

³ Psal. cxv. 15.

⁴ 1 Cor. xv. 58.

imitating those saints, whose bodies, though sown in corruption and infirmity, they see treated with such distinguished honour by the God of heaven.

The nature of the species of veneration paid by Catholics to the relics of saints, is distinctly taught by St. Jerom, in the following words—"We do not worship and adore, I say not merely the relics of the martyrs ; but neither do we worship or adore the sun, moon, angels, archangels, the cherubim, seraphim, or any thing that can be named in this world or in the next—lest we serve the *creature* rather than the CREATOR, who is blessed for ever. But we *honour* the relics of the martyrs, that we may *adore* Him whose martyrs they are. We honour the servants, that the honour paid the servants may redound to the MASTER, who saith :—‘He that receiveth you, receiveth me.’”¹

It is admitted by Catholics that relics can be abused : and they have therefore provided against those abuses by the decrees of councils.² But notwithstanding all their provisions, innovators, as if hurried away by the spirit of error, obstinately choose to stray with the heretics, Vigilantius and Eunomius, rather than acquiesce in the pure and wholesome doctrine of the Church.

SECTION THE FIFTH.

ON THE INVOCATION OF SAINTS.

The word *invocation*, speaking strictly, and according to the more general sense of Scripture, is referred to God, and so it should be ; for, properly and strictly speaking, he alone is the Author and Giver of all the

¹ Hieron. tom. 3., epist. ad Riparium presbyterum, adversus Vigilantium.

² Tom. 2. Conciliorum, Concil. General. Lateran, sub Innocentio III. Papa, c. 62. ; et Concil. Trident. sess. 25. de reliquiis sanctorum, &c. Et tom. 3. Conciliorum, Concil. Moguntin. provincial. anno 1549, c. 44. ; et Concil. provincial. Cameracens., anno Domini 1565, c. de Reliquiis.

good we obtain, or desire to obtain, through invocation:¹ and for this reason, using strictly proper terms, invocation ought to be referred to Him. In this sense it was that St. Paul said: 'How will they invoke him, in whom they have not believed?'² that means, how will they invoke him *as God*, which is clear from the context. In this sense also it was that St. Augustin said, the angels should rather be imitated than invoked;³ and elsewhere, that the holy martyrs are to be named at the altar by the priest, but not invoked.⁴

Sometimes too, though less properly, and, according to the scriptural sense, less frequently, the word invocation is referred to the *secondary and instrumental causes*, through which God is wont to distribute and bestow his blessings. In this sense the prophet Osee said of Israel and Ephraim: 'They invoked Egypt'⁵—that is, they sought aid from Egypt. For God is accustomed to grant, by means of human succour, safety to those in danger, and liberty to the oppressed. In this sense likewise Catholics use the term invocation, when they teach that the martyrs and other glorified saints are to be invoked. For they do not invoke them as gods, or as the authors of the blessings which they seek; but beg that through their prayers, they would *make intercession* with the AUTHOR OF ALL GOOD, for them their suppliants. Neither do Catholics ask them to usurp the province of the Mediator Christ, or even to assist him; but merely to befriend and assist *us* by uniting their prayers with ours, and offering them to God *through Christ*: for no saint is pleasing to God, but through Christ—and the prayers of neither saints nor angels can avail *us*, *except through Him*. Wherefore, almost every prayer of the Church concludes with these words, "through

¹ 1. Paralipomenon xxix. 11, 12.; and 1 Cor. iv. 7.; and James i. 17.

² Romans x. xiv. ³ August. tom. 5. de Civitate Dei, lib. 10. c. 26.

⁴ August. tom. 5., de Civitate Dei, lib. 22. c. 10. ⁵ Osee vii. 11.

Christ our Lord.” And in that solemn prayer, called the Litany, the Roman Catholic Church expressly teaches what is to be ascribed to the CREATOR and what to the *creature*. For therein, God is invoked after one manner; the saints after a manner widely different. God is supplicated thus:—“O God the Father of heaven, *have mercy* on us—God the Son, Redeemer of the world, *have mercy* on us—God the Holy Ghost, *have mercy* on us.” But when the saints are addressed, not their mercy, but their *intercession* is sought; just as we seek that of our fellow-men in this world. For here follows the prescribed manner of addressing them. “Holy Mary, *pray* for us—Saint Peter, *pray* for us,” &c. And that this pious practice of invoking the saints has existed in the Catholic Church from the earliest period, is clearly demonstrated by the writings of the most ancient fathers and doctors, some of whose testimonies we shall here subjoin.

St. Athanasius says: “To thee we cry out, be mindful of us, O most holy Virgin, who hast remained a virgin after bringing forth a Son; and do thou, WHO ART FULL OF GRACE, send back to us in return for these our poor prayers, great gifts out of the riches of thy graces,” &c. And a little after: “O Mistress, and Lady, and Queen, and Mother of God, *intercede* for us.”¹

St. Basil says: “Here is aid prepared for Christians—namely, a church of martyrs—a triumphant army—a band praising God. Often have you endeavoured, often have you laboured to procure one intercessor; here are forty sending forth one common prayer. And as where two or three are gathered together in the name of the Lord, God is in the midst of them; who can doubt of His presence where there are forty? Let him who is in affliction, fly to their succour; and he who rejoiceth, let him supplicate

¹ Athanas. tom. 3. in Evangel. de sanctissima nostra Deipara.

their prayers. The former, that his misfortunes may be terminated; the latter, that his prosperity may be continued. To them the mother commends her prayers in behalf of her children; and the wife addresses her fervent aspirations for the safe return of her absent husband, or for his recovery if sick."¹

St. Chrysostom, addressing the people of Antioch, saith: "The sepulchres of the servants of Jesus surpass in splendour the palaces of kings, not by the spaciousness and magnificence of the edifices, though in this too they excel; but by what is far superior—the zeal of the multitudes who throng to visit them. For the emperor, robed in his purple, comes to embrace their sepulchres; and laying aside his pomp, stands supplicating the saints *to intercede with God in his behalf*. He whose temples are wreathed with a diadem, prays to the maker of sails, and the fisherman, though dead, to become his protectors."²

St. Ambrose, in his book on widows, says: "The angels, who are given us as our guardians,* must be

¹ Basilus, homil. in quadraginta Martyres, versus finem.

² Chrysost. tom. 5, homil. 66., ad populum Antiochen.

* There are but few points of Christian faith more clearly and distinctly proved from Scripture, than this now laid down by St. Basil. The Sacred Volume abounds with authorities in support of this doctrine; and we shall here adduce a few of them for the perusal of our readers.

In the first place, this doctrine is recognized by Jacob on his death bed, when by the desire of God, this holy patriarch imparts his blessing to the sons of Joseph. For we read in the Sacred text, that, placing his hands upon their heads, he thus prays, may 'the angel that delivereth me from all evils, bless these boys.' Genesis xviii. 16. Again, we read that the angel Raphael conducted the son of Tobias on his journey: and that Tobias himself believed in the solicitude with which our angels perpetually watch over us, is evident from the following scriptural passage, wherein he saith, alluding to his son: 'For I believe that the good angel of God doth accompany him.' Tobias v. 27. It is also manifest, that as well as the angels watch over us on earth, so do they with equal solicitude offer up our prayers to God in heaven: 'When thou didst pray with tears,' saith the angel Raphael to Tobias, 'and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house,

invoked ; so likewise the martyrs, whose bodies seem to be left us as a token that we shall have the benefit of their patronage. They who with their blood washed away every stain of sin, if aught they had, can now *implore* forgiveness for ours. For they are the martyrs of God ; they are our guides and the inspectors of our lives and actions. Let us then, weak mortals, not blush to have recourse to those *intercessors*, who themselves experienced the infirmity of the

and bury them by night, *I offered thy prayers to the Lord.*' Tobias xii. 12. Every person who reads the foregoing verse of Scripture will see by it, that the angels are intimately acquainted with each act we perform upon earth, even with the very minutest of our concerns. The Sacred Volume also informs us, that when the prophet Daniel had humbled himself by prayer, fasting, and abstinence from flesh meat and wine, an angel from God came to instruct, strengthen, and console him. Daniel, 10th & 11th chapters.

As we have now adduced sufficient evidence to support this point of Christian doctrine from the Old Testament, we shall next proceed to the New, in which the same doctrine is confirmed by Christ himself, when he declares that angels are deputed for our protection. For, when cautioning us against giving scandal to the youthful, our Divine Lord and Saviour adds :—' See that you despise not one of those little ones ; for I say to you *that their angels in heaven* always see the face of my Father who is in heaven.' Matthew xviii. 10.

But it is not Catholics who should be required to enter into a defence of their belief in the efficacy of prayers addressed to God through the mediation of angels and saints. Catholics teach the doctrine, and they practise what they teach : therefore they are consistent. But how does the case stand with Protestants ? They teach the very same doctrine : *but they do not practise it.* Here are their own words, which we extract from the Book of Common Prayer, feast of *Saint Michael* and all angels :—“ Mercifully grant, that as thy holy angels always do thee service in heaven, so by thy appointment *they may succour and defend us on earth.* ”—We feel confident that if the bishops and clergy of the Protestant Church would instruct their flocks in the principles of their own religion, instead of calumniating and misrepresenting that of others (which practice all enlightened Protestants admit has been, and is, carried to an uncharitable excess), two beneficial consequences would result from it. In the first place, they would discover that their religion approaches nearer to that of the ancient Church than they imagine ; and secondly, they would become more reconciled to their Catholic fellow-Christians, and, consequently more observant of this heavenly precept of our Divine Redeemer—' Love thy neighbour as thyself.'

flesh, even when they gained the victory over it.”¹ And again the same St. Ambrose, in his second prayer before mass, saith: “In order that this my prayer may prove efficacious, I beg the suffrages of the blessed Virgin Mary,” &c.—“I implore the *intercession* of the apostles, who, by imitating the blessed poverty of the MEDIATOR, and suffering cruel martyrdom as he did, became so exalted, that ‘whatsoever they bound on earth was bound in heaven: and whatsoever they loosed on earth was loosed also in heaven;’² and that on the last day they shall ‘sit on twelve thrones judging the twelve tribes of Israel.’³ *I supplicate the prayers* of the martyrs, who hesitated not to shed their blood for the truth, and ‘loved not their lives unto death,’ in order that they may overcome the author of death.⁴ *I implore the prayers* of the confessors, who, whilst they piously lived in Catholic unity and peace, endured in daily combat the warfare of the devil’s temptations, and the conflicts of heretics; and who, indeed, to speak the truth, have received the victorious crowns of a protracted and secret martyrdom. The *prayers* of such, O Lord God, thou never despisest; inspire them therefore to *pray* for me: Thou who livest and reignest for ever and ever. Amen.”⁵

St. Jerom says: “Hail! O Paula! and now assist by thy prayers an old and devoted servant. Thy faith and thy works associate thee to Christ; and being present with him thou canst the more easily obtain thy request.”⁶

St. Augustin, writing to Paulinus, on the regard to be entertained for the dead, saith: “When we call to mind the spot where the body of some dear friend is

¹ Ambros. tom. 1, lib. de viduis.

² Mat. xvi. 19.

³ Mat. xix. 28.

⁴ Apocalypse xii. 11.

⁵ Ambros. tom. 4, precatio secunda præpar. ad Missam.

⁶ Hieron. tom. 1, epist. ad Eustochium virginem, epitaphium Paulæ matris.

deposited, and that the place happens to be venerable for the tomb of a martyr, we in our prayers recommend the beloved soul to his intercession.”¹ And in the 18th chapter of the same book, he says: “It appears to me, indeed, that the fact of any person being buried in the memory of the martyrs, avails the deceased only thus much, that by commending him to the prayers of the martyrs, the fervour of the supplication in his behalf may be thereby increased.” And again the same St. Augustin, writing on the subject of baptism against the Donatists, saith: “The blessed Cyprian, whose corruptible body is now, indeed, no longer a load upon his soul, and whose earthly habitation is no longer a weight upon his mind, that museth upon many things,² is privileged to behold more clearly the truth, to which, by reason of the fervour of his love he was entitled to attain. May he, therefore, by his prayers assist us, still labouring in the mortality of the flesh, as in a darksome cloud; and may he supplicate, that, through the beneficence of our Lord, we may be enabled, as far as possible, to imitate his virtues.”³ In his exposition on the Gospel of St. John, when speaking of the martyrs, Augustin also saith:—“We do not at the altar pray for martyrs, as we do for the rest of the faithful departed; because they have evinced that love, than which our Lord hath declared no man can have a greater.⁴ But we rather beg of them to pray to God, that we may follow in their footsteps.”⁵

The Roman pontiff, Gregory the First, in his exposition on the Canticle of Canticles, explaining these words—‘I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish

¹ August. tom. 4, de cura pro mortuis ad Paulinum, c. 4.; et ibidem, c. 18.

² Wisdom ix. 15.

³ August. tom. 7, de baptismo contra Donatist., lib. 7, c. 1.

⁴ ‘Greater love than this no man hath, that a man lay down his life for his friends.’ John xvi. 13.

⁵ August. tom. 9, Exposit. Evangel. Joan., tract. 54.

with love,'¹ saith—"When we disclose our cares to holy men, either while they are with us in this world; or lay open our desires to them, after their entrance on eternal life, and entreat of them for the love of God to offer their prayers to Christ our Lord, and present him with our petitions: what more do we do than adjure the daughters of Jerusalem, to tell the Beloved, with whom they dwell, that we are languishing with love."² Again, in his homily on the different readings of the Scriptures, he says: "Behold, Jesus is about to come as a rigorous judge; the terror of the mighty council of his angels and archangels is being prepared. In that assemblage our cause is to be discussed, and yet we do not now seek as *patrons*, those whom we may on that day have as *advocates*. The holy martyrs are ready to become our defenders; they desire to be canvassed—in a word, they seek that they may be sought. By your prayers then seek their advocacy; engage them as defenders of the charges against you: for the very judges wish to be supplicated, lest it should become their painful duty to punish you for your offences."³

The historian Ruffinus, describing the expedition of the Emperor Theodosius against Eugenius, says: "In making his warlike preparations, he confided not so much in arms and weapons, as in the help to be derived from *fasting and prayer*; neither did he deem the vigilance of outguards so good a security, as the devotion of whole nights passed in solemn supplication. Accompanied by his priests and his people, he visited all the places of prayer; dressed in hair cloth, he lay prostrate before the tombs of the martyrs and apostles; *and through the intercession of the saints*, he earnestly besought the aid and protection of Heaven."⁴ From these and numerous other testimonies

¹ Canticle v. 8. ² Gregor. Exposit. in Cantica Cantic. c. 5. v. 8.

³ Gregor. lib. 40. Homil. de diversis lectionibus Evangelii, homil. 32. in fine.

⁴ Ruffin. Hist. Ecclesiast. lib. 2. c. 33.

which can be produced, it is clear that the practice of invoking the saints is *Catholic*; and therefore, as St. Augustin says,—“It is the most insolvent madness to dispute against it.”¹

But besides these high authorities, we read throughout the Scriptures, both of the Old and New Testament, that holy and just men, while still living in this mortal life, were *invoked* by their fellow men to employ their prayers and intercession with God, for the purpose either of gaining them favours, or of averting evils from them.²

It is therefore right that we, whilst living in this life, should invoke either the same saints, or any others now reigning with Christ; for as the Church Militant constitutes one mystical body with the Church Triumphant—because of the communion of saints, which doctrine all Catholics believe—there can exist no doubt but that the saints in heaven have the will and the power to aid, by their prayers to God, their brethren exposed to so many temptations and dangers upon earth. Dives, whose bed is fixed in *hell*, expressed great uneasiness lest his brothers should be consigned to that place of torments.³ How then is it possible that the charity of the apostle Paul, WHO REIGNS WITH CHRIST IN HEAVEN, could have become frozen? He who whilst on earth burned with so great charity towards his brethren, that he wished to be an anathema from Christ, for their sakes.⁴

As the saints, then, are disposed to assist us, because they love us; so they have the power of serving us, because they are loved by God. While sojourners here with us, they could by their prayers to God effect much: and is it not wonderful to find any one mad enough to say, with the heretic Vigilantius, that now when made partakers with Christ, they can effect less?

¹ August. tom. 2. epist. 118. Januario, c. 5.

² 1 Kings vii. 8.; Job xlii. 8, 9, 10.; Isaias xxxvii. 4.; Jeremias xxxvii. 3. Also Acts viii. 24.; Romans xv. 30, 31.; 2 Cor. i. 11; and James v. 15, 16, &c.

³ Luke xvi. 27, 28.

⁴ Romans ix. 3.

"If the apostles and martyrs (says St. Jerom), while yet in the body, can pray for others, when they must be still solicitous for themselves, how much more effectually will they do so, when they have received the crowns of their victories and triumphs? One man, Moses, obtains pardon from God for *six hundred thousand* armed men; Stephen, the imitator of his Lord, and the first martyr in the cause of Christ, implores forgiveness for his persecutors: and, when translated to the Kingdom of Christ, shall they become less useful? The apostle Paul tells us, that two hundred and seventy-six souls, who were in the ship with him, were pardoned by his prayers: and now when dissolved and with Christ, shall his mouth be closed, and he rendered unable to utter one syllable in behalf of those, who throughout the whole world believed on his preaching? And shall Vigilantius, a living dog, be better than he, a dead lion? I could consistently adopt this opinion respecting the preacher, if I could admit that Paul were dead in the spirit."¹

The very law of nature itself, as is exemplified in the brute creation, dictates that each should seek assistance from the one willing and able to afford it. Surely, then, as the saints are willing and able to assist us, it is our duty to invoke them to *intercede with God for us*. And as to the obtaining our request, which is the ultimate object of our invocation, it matters little whether the saints whom we invoke, hear and understand our prayers, or whether they do not, provided we but know (what indeed is beyond all doubt) that our invocation is not only known, but likewise pleasing to God, and efficacious in obtaining for us what we ask. And that such is the case, God himself has often testified by miracles, as Theodoret relates, when treating of the invocation of the martyrs. "The renowned and conspicuous temples of the martyrs," saith he, "are of surpassing magnitude—are illustrious for every kind of embellishment—and

¹ Hieron. tom. 3, epist. adversus Vigilantium.

diffuse far and wide the splendour of their beauty. Nor do we resort to them once or twice or five times yearly; but we frequently assemble there, and generally sing praises to the Lord on the day dedicated to each of his martyrs. Such as are in health, pray for its continuance; whilst they who are afflicted with any disease, pray for relief. Those who have no children, pray for them; and women who are barren, beg to become mothers: whilst they who have obtained any boon, ask that it be safely preserved to them. Such as set out on travels, pray the martyrs to be the companions of their way, and the guides of their journey; and they who have come back safe, return thanks—not addressing them *as Gods*, but as *celestial men*, and entreating of them to become their intercessors. And that such as faithfully invoke them, obtain their requests, is clearly attested by the several gifts which the persons cured bring in redemption of their vows. For some hang up tablets of eyes, others of feet, others of hands, made of gold or silver. And the Lord accepts their gifts, though small and of little value, measuring the gift in proportion to the means of the donor. These gifts, then, bear evidence of the dispelling of diseases from those who set them up in attestation of the cures wrought in their own persons. They also demonstrate the virtue of the martyrs who are buried there: and the virtue of the martyrs, declares their God to be the true God.”¹

Since it is then certain, that God confers many benefits on those who implore the suffrages of his saints, it matters little to know whether He bestoweth them of himself, or through the medium of his angels, or through the saints whose suffrages we implore. The pious and sensible man studies rather to consult by just means for his own necessities, than to waste time in investigating subtile and unprofitable questions.

¹ Theoderetus tom. 4, lib. de Græcarum affectionum curatione, ser. 8, de Martyribus.

CHAPTER XXV.

Article the Twenty-Fourth is examined.

THIS article is as follows: "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a Tongue not understood of the people."

EXAMINATION.

This article, if examined according to the Word of God, and the custom of the *primitive* Church, is utterly repugnant to truth: and, consequently, to force it on people, as an article of faith, is sinful. For, in the first place, so far as relates to the Word of God, the scriptural passage of the apostle Paul to the Corinthians,¹ which innovators commonly advance against Catholics, and in defence of their own error, confirms the custom of the Catholics, refutes the error of the innovators, and exposes their extravagant lust for calumny and misrepresentation.

For the design of the apostle, in the passage now quoted, is not to condemn, in the public offices of the Church, the use of tongues which are not vulgar, as Church of England Protestants and others, by corrupting the passage, erroneously imagine, and lead others to believe; but it is to give a preference to the gift of prophecy, above that of tongues, on which the Corinthians set an over value, and which they foolishly preferred to the more useful gifts. The tongues, respecting the gift of which the apostle speaks in the passage referred to, were wholly foreign and unknown to the people; so that neither he who spoke, nor any person in the Church, could understand them. Hence there was no one capable of becoming

¹ 1 Cor. xiv.

an interpreter: and it was for this reason that the apostle, in such case, deemed prophecy the preferable gift; because it tended more to the general edification. And that such were the tongues of which Saint Paul speaks, the Catholic interpreters, ancient as well as modern, collect from the context of this very chapter.¹ ‘For he,’ saith the apostle, ‘that speaketh in a tongue, speaketh not to men, but to God:’² that is to say, he who speaketh in a foreign and unknown tongue, *and who hath no interpreter*, speaketh not to men, so as to be understood by them, which is the proper object of speaking; but to God, who not only understands the words of the speaker, but also inspects the internal disposition of his heart. That he does not speak to men, the apostle proves: ‘For no man heareth’³—that means, so as to understand what he saith: because there is no interpreter. In the thirteenth verse of the same chapter, the apostle also adds: ‘And therefore let him that speaketh by a tongue, pray that he may interpret.’⁴ The meaning is, let him who possesseth the gift of speaking by tongues, lest he carry about him an unprofitable gift, beseech of God, the bountiful dispenser of gifts, to add unto him the gift of interpreting, whereby he may be enabled to interpret for the understanding of others, that which he himself speaketh in a strange tongue. For the gift of speaking in tongues, and that of interpreting them, were separate and distinct gifts.⁵ And again, the apostle Paul saith:—‘But if there be *no interpreter*, let him hold his peace in the Church.’⁶ From this authority of the sacred Scripture, it is again evident, that the gift of tongues was not always accompanied by the understanding of them; for otherwise the apostle need not be solicitous about an interpreter, since, if he who spoke, understood his

¹ Chrysost. tom. 4. comment in 1 Cor. c. 14.—Theophylactus in locum.—Gagneius scholiis in locum—Estius in locum, et alii.

² 1 Cor. xiv. 2.

³ 1 Cor. xiv. 2.

⁴ 1 Cor. xiv. 13.

⁵ 1 Cor. xii. 10.

⁶ 1 Cor. xiv. 28.

own words, he could himself interpret them into the vernacular tongue.

From the exposition now given of these texts of Scripture, and also from the texts themselves, it is manifest that the apostle did not, in the 14th chapter of his first epistle to the Corinthians, treat of the *public* prayers and offices of divine worship, that is, of those offices which *public* ministers, in the name of the Church, performed for the worship of God; but that he spoke only of the prayers and spiritual canticles, composed by *private* individuals, possessing the gift of the Holy Ghost, and which they used publicly to recite or sing in the Church when the faithful were assembled for the purpose of spiritual and devotional exercises. For, as hath been already observed, these persons prayed or sang in a language, which neither themselves nor any one else could interpret; but they who presided over the *public* offices, always could interpret, and, from the nature of their office, were obliged to interpret to those unacquainted with it, the language used in celebrating the offices, as often as they considered it would tend to the edification of their flocks. And surely, if *private* individuals could discharge certain spiritual offices in the Church, in a *strange* tongue, as it is clear they could do, provided they had an interpreter;¹ the ministers who presided over the *public* offices of the Church—as they never wanted for interpreters—could perform the spiritual offices in a tongue, which, though not the vernacular one, was, nevertheless, generally understood by the people.

And not only does reason dictate to us that such must be the case; but it is moreover proved by the practice of the Church, which is the best interpreter of Scripture. For in the East we find the *ancient liturgies* in Greek; but in the West, we find them in the Latin language: and yet it is an indisputable fact,

¹ 1 Cor. xiv. 5, 13, 27, 28 and 39.

that the vulgar language of nations by which those liturgies were used, was not always either Greek or Latin. For instance, Englishmen know, that in their own country, the liturgy of the Church, from the days of Pope Gregory the First, at which period they were converted to Christianity, until the time of King Edward the Sixth, was always in the Latin language; and yet Latin was *at no one period* the vernacular tongue of the English nation. Nay, indeed, as Bede observes, though Britain was composed of *several distinct* peoples, yet they *all* used the Latin version of the sacred Scriptures. Here follow the words of this venerable historian. "As the Pentateuch, in which the Divine Law is written, consists of five distinct books, so this realm, composed of the people of five different nations, now searches into, and professes, the one immutable science of sublime and sovereign truth, in the respective languages of the people whereof it is composed—namely, the Angli, Britons, Scots, Picts, and Latins; but yet the language of the *last named* hath become the common one, wherein for *all the rest* to study, and meditate on, the sacred Scriptures."¹

St. Cyprian, towards the end of his explication of the Lord's prayer, testifies that in his time the following preface was used in the mass: "Sursum corda:" raise up your hearts on high; and that the people answered: "Habemus ad Dominum:" we have raised them up to the Lord.² And St. Augustin says that in the mass, after "Sursum corda," and "Habemus ad Dominum," the priest immediately added—"Gratias agamus Domino Deo nostro:" let us give thanks to the Lord our God; and that he was answered: "Dignum et justum est:" it is meet and just.³ From this testimony of Augustin, it is plain, that in *Africa*,

¹ Bede, Hist. Ecclesiast. lib. 1. c. 1.

² Cyprianus, Explicat. Orationis Dominicæ.

³ August. tom. 7. lib. de bono perseverantiæ, c. 13.

the mass used to be celebrated *in Latin*.* In his time the Psalms too were sung in Latin, as the following quotation shows:—"The custom of singing in the following faulty manner, and of which custom the people cannot now be broken—'Super ipsum autem *floriet* sanctificatio mea' (but upon him shall my sanctification flourish)¹—detracts in nowise from the genuine sense; yet the more refined hearer would prefer having it corrected, so that not the word '*floriet*,' but '*florebit*' should be said. And nothing except the habit which the singers have contracted prevents this correction from being made. Such things, however, which do not affect the sense, may without harm be overlooked, if any be found unwilling to drop them."² And in the same chapter, speaking of prayer, he says: "For whether the word '*ignoscere*' be pronounced with the third syllable long or short, gives but little concern to him who earnestly implores of God the remission of his sins." In St. Augustin's time, the vulgar tongue of Africa was the Punic, which, as he teaches, bore no affinity whatsoever to the Latin, but a very great affinity to the Hebrew and Syriac languages.³

* Although our author quotes these words of St. Cyprian and St. Augustin, only for the purpose of showing that the Latin language was in their time used in the celebration of the mass; yet we may be allowed to remark, that the *very same words* are at the present day used by the Roman Catholic Church in the *very same part* of the holy mass—though upwards of FIFTEEN HUNDRED YEARS have since rolled away! This fact, even of itself, goes far to prove the apostolic truth, the antiquity, and the unchangeableness, of the Catholic faith and Catholic usages. For let us suppose that the holy martyr St. Cyprian, who was born so far back as the year of our Lord 261, were again to return to this life; with which church, we ask, would he be likely to join communion? With that which still retains the mass that he used to celebrate, and which still continues to use the very words that he himself used in celebrating it; or with that which rejects the mass, the words, and all that he was accustomed to revere!

¹ Psalm cxxxi. 18.

² August. tom. 3. lib. 2. de doctrina Christiana, c. 13.

³ August. tom. 7. contra literas Petilianis, lib. 2. c. 104.; tom.

The Constantinopolitans, also, used the Latin language, in ancient days, when performing their sacred offices, as the following epistle of Pope Nicholas the First, to the Greek Emperor Michael, distinctly proves. "Behold," saith Nicholas, "in the beginning of your letter, you style yourself 'Emperor of the Romans;' and yet you are not ashamed to call the Roman a barbarous language. Behold, you daily, nay more, even on your principal festivals, you blend with the Greek, as a something precious, this language which you term "barbarous" and "Scythian," as if it would be discreditable to you, should you not use, in your obsequies and offices, a language which you but imperfectly understand." A little further on, he again says: "And moreover, if you entertain such an abhorrence for the Latin language, make it your business to endeavour to discard it from your churches. For they say that the church of Constantinople, *first* recites the lessons of the apostles and evangelists *in Latin*, and then indeed translates them into Greek, for the benefit of the Greeks. But as this solitary impiety is thought to be the only one yet wanting to the church of Constantinople, in order to complete the measure of its iniquity, it remains for you alone to effect its accomplishment."¹

Moreover, the Western church always administered the sacraments in Latin, as appears from the ancient Latin manuscripts, in which the public forms for administering them are contained, and which are still preserved in the archives of many of the Western nations. Yet Latin was not at any time the vulgar tongue of England, Germany, Gaul, and other kingdoms, where the Latin forms were universally adopted. Nay, though it has for many centuries ceased

9. exposit. in Evangel. Joannis, tract. 14 & 15.; tom. 10. de ver. 9. his Apostoli, serm. 26.

¹ Tom. 2, Conciliorum, epist. Nicolai primi Papæ ad Michaelem Imperatorem.

to be the vulgar tongue of Italy, and even of Rome; yet the custom of administering in Latin has not ceased: and as it is retained there, so is it likewise retained at the present day, in the other countries holding communion with the Church of Rome. And many and persuasive indeed are the reasons that recommend the continuance of this custom. For, in the first place, though the Latin language is not the vernacular tongue of any particular people, yet it is more general than any language that is; and for this reason, whether we consider the case of the clergy, or that of the flocks, it is the best adapted for preserving the communion of different nations. Secondly, by the use of the Latin language, which is chiefly indebted for its preservation to this custom of the Church, another important advantage is gained; for by means thereof, various nations not only hold one common doctrine, but also, *when assembled in council*, are enabled to deliberate more maturely, and to provide with more circumspection and wisdom for the common good. Thirdly, in order that the danger of change and corruption be avoided, it is expedient to have the sacraments everywhere administered in set words, and after the same manner; and this will continue to be done the more easily, by all the clergy using the same language: but it would become more and more difficult, were they to adopt the various national languages, which are every day undergoing alteration. Finally, though many are ignorant of the Latin language; yet there are also many who understand it well: and they who are unacquainted with it, can be, and are instructed, by those who discharge the public offices of religion, in all those matters which it is expedient they should know.

CHAPTER XXVI.

Examination of the Twenty-Fifth Article.

THIS article, which is entitled "Of the Sacraments," among other things, contains the following: "There are two sacraments ordained of Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of our Lord."

"Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown, partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

EXAMINATION.

Whereas the Catholic Church — 'WHICH IS THE PILLAR AND THE GROUND OF TRUTH,'¹ — hath defined in a general legitimate, and confirmed council, where its voice is most respected, and its authority recognized, that there are seven sacraments of the new law — namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony;² and whereas it hath pronounced anathema against such as assert that there are either more or less than SEVEN — or even that any of them is not verily and properly a sacrament: You are, therefore, exposed, and most deservedly so, to the punishment of this anathema, so long as you continue to infuse into the minds of the miserable creatures whom you have seduced, the leaven of innovators, instead of the wholesome food of Catholic doctrine. And you are still more culpa-

¹ 1 Timothy iii. 15.

² Concil. Trident., sess. 7, de sacramentis in genere, can. 1.

ble for this reason—because another general legitimate council hath also defined, that the number of the sacraments is seven,¹ and this it did *before Luther was born*, who, if he were not the original inventor, was at least the chief and active propagator of this leaven of unsound doctrine. And so strange and detestable, indeed, did this spurious doctrine appear in the eyes of the English, when Luther first began to maintain it, that Henry the Eighth, then king of England, took up his pen in defence of the doctrine of the Church ON THE SEVEN SACRAMENTS. His defence of the sacraments justly earned for him the title of “Defender of the Faith.”—This title you have hitherto admired in his successors!—Would to God, that you equally admired the cause for which it hath been bestowed!

Catholics hold that the sacraments of the New Law, properly so called, are sensible signs, instituted by Christ in his Church, for the purpose of signifying, and of conferring grace on such as duly and worthily receive them. And your definition of sacraments in general, as laid down in your catechism, is not different from this.* We shall now distinctly prove in

¹ Tom. 3, Conciliorum, Concil. Florentin. in decreto Eugenii Papæ ad Armenos.

* We extract from the Protestant Catechism, contained in the Book of Common Prayer, the following questions and answers to which our author here refers:—

Question—“How many sacraments hath Christ ordained in his Church?”

Answer—“Two only, as *generally* necessary to salvation; that is to say, Baptism, and the Supper of the Lord.”

Question—“What meanest thou by this word Sacrament?”

Answer—“I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.”

From the foregoing definition, it is evident that the three essentials required by the Church of England, in order to constitute a sacrament, are—firstly, and of course chiefly, that it be “*ordained by Christ himself*,” secondly, that it be accompanied by “*an outward and visible sign*,” and thirdly, that the Divine promise of “*an inward and spiritual grace*” be attached to this external sign.

We hope that our readers, and more particularly those amongst them who are in communion with the Church of England, will bear

the following sections, that Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are sacraments of the New Law, properly so called.

SECTION THE FIRST.

ON THE SACRAMENT OF CONFIRMATION.

As it is not only necessary to be born again of water and of the Holy Ghost,¹ or cleansed from sin through Christ; but also to be endued with the virtue of the Holy Ghost, and, that we may use the words of the apostle,—‘To be strengthened with might by the Spirit, unto the inward man,’² in order that we may have resolution freely and fearlessly, in presence of the enemies of the faith, to confess Christ crucified and his doctrine, and be enabled to continue firm, amid all dangers and temptations: Christ ordained that there should be another sacrament after baptism. This he did for the purpose of teaching us, that, besides being regenerated, we stand in need of the more abundant grace of the Holy Ghost to confirm and strengthen us; and he instituted this sacrament, as the channel through which this grace should be communicated to our souls.

From the nature of its effect, it is called the sacrament of confirmation; because it confirms the grace received in baptism, or because it confirms the person baptized in the grace he then received. It is to this effect of the sacrament, that St. Paul alludes, when he says: ‘Now he that confirmeth us with you

in mind the Protestant definition of a sacrament, which we have now quoted; for at the close of the succeeding chapters, which treat of the five additional sacraments of the Catholic Church, and which they reject, we shall put it to the candour of all impartial and enlightened Church-of-England men to say, if each of them has not attached to it all the essentials required by the Protestant definition? And when they shall see those essentials attached to *each* of the SEVEN SACRAMENTS of the Catholic Church, it will then behove them to consider, if they are safe in rejecting sacraments established on DIVINE authority, and taught by the Church of God in all ages, and in all countries.

¹ John iii. 5.

² Ephesians iii. 16.

in Christ, and he that hath anointed us, is God.¹ It is also, in the language of Scripture, called the sacrament of the imposition of hands,² from the rite by which it is celebrated. Christ, in the Gospel of St. Luke, promised the *grace* of this sacrament to his disciples, when he said: 'And I send the promise of my Father upon you; but stay you in the city, till you be endued with power from on high.'³ He also renews the same promise in the Acts, saying: 'Wait for the promise of the Father, which you have heard by my mouth. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witness to me in Jerusalem,'⁴ &c. And He, whose power is not limited to a sacrament, bestowed upon his disciples, on the day of Pentecost, without the medium of any sacrament, the grace which he had promised them. For we read in the commencement of the second chapter of the Acts of the Apostles:— 'And when the days of the Pentecost were accomplished, they (the disciples) were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.'⁵ The grace thus bestowed on the apostles, was not confined merely to the gift of tongues, to that of healing, or the like, which are conferred for the benefit of others; but it was the grace of the Holy Ghost, strengthening them to persevere firmly in the profession of the faith, as these words of Christ clearly express—'But stay you in the city, till you be endued with power from on high.'⁵ And accordingly, they who, before the descent of the

¹ 2 Cor. i. 21.² Hebrews vi. 2.³ Luke xxiv. 49.⁴ Acts i. 4 & 8.⁵ Acts ii. 2, 3, 4.⁵ Luke xxiv. 49.

Holy Ghost, were overpowered with fear—who, flying away, deserted and denied Christ—and locked themselves up in their houses¹—are, after the Holy Ghost is given them, armed with a contempt of life, even unto martyrdom.²

This gift of the Holy Ghost was not promised and given to the apostles *alone*; but, in them, to all the children of the New Testament according to a certain measure, as the apostle Peter proves from the prophet Joel,³ through whom the Lord had promised that he would pour out the Spirit upon all flesh. And St. Peter again, in more explicit terms, confirms this, when he says to the faithful and contrite of heart: ‘Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, whomsoever the Lord our God shall call.’⁴ Behold, here the apostle proclaims a certain gift of the Holy Ghost, that had been promised through the prophet Joel, which gift is *distinct* from *penance* and the remission of sins, and is *subsequent* to baptism. The promise of this gift extends to *all* the faithful, and to their *children*, and to *all* whomsoever the Lord shall call to the faith: that is, the effect of this promise is prepared for them, and it is in their power to become partakers of it.

For as the principal cause for which God promised and gave the Holy Ghost to the primitive Church, always exists in the Church—for the faithful at all times require the grace of the Holy Ghost to strengthen them in maintaining and confessing the faith with constancy, and overcoming the threats and torments of tyrants; therefore the gift always remains with her, and is conferred on the faithful by God, through the

¹ Mark xiv. 50 & 71; and John xx. 19.

² Acts ii. 36; Acts iii. 13, 14, 15; Acts iv. 8, 9, 19, 20.

³ Acts ii. 17; and Joel ii. 28.

⁴ Acts ii. 38, 39.

ministry of bishops, by the same rite as that whereby the apostles formerly conferred it. For the Scriptures plainly show, that the imposition of hands was the established mode by which the apostles gave the Holy Ghost to those who were previously baptized.¹ And they (the apostles) transmitted to their successors the same sacrament to be administered by them, as the Catholic Church has always taught both by her doctrine and practice. Now, as it is impossible that man can, of his own authority, unite grace to a certain sign, but God alone who is the Author of grace, it is, therefore, certain that the apostles did this by the authority of Him, whose Spirit infallibly guided them in whatever regarded the edification of the Church. "Are you ignorant," saith St. Jerom, "that it is the custom of the Church to impose hands on those who have been baptized, and thus to invoke the Holy Ghost? Do you require to know in what part of the Scriptures this is written? In the Acts of the Apostles. But though there existed no scriptural authority, the consent of the whole world on this point should give it the force of a commandment. For many other things also which are observed by tradition in the Church, have obtained the authority of the written law," &c.

St. Augustin also testifies, in the following words, that confirmation is a sacrament. "For the giving of the Holy Ghost is not now accompanied by temporal and sensible miracles, as was formerly the case, in order to recommend the new faith, and extend the Church in its infancy. For who now expects that they on whom hands are imposed, that they may receive the Holy Ghost, are suddenly to begin speaking in tongues? But we know that the divine charity is invisibly and secretly infused into their hearts by the bond of peace, so that they can say: "The charity

¹ 'Then they laid their hands upon them, and they received the Holy Ghost.' Acts viii. 17.—See also Hebrews vi. 2.

² Hieron. tom. 3. adversus Luciferianos.

³ Romans v. 5.

of God is poured abroad in our hearts, by the Holy Ghost who is given to us.¹ And again this same holy father says—"In the first ages, the Holy Ghost descended on believers, and they spoke in tongues which they had not learned, according as the Holy Ghost gave them to speak. The *signs* were suitable to the *occasion*; it was necessary that the Holy Ghost should be thus made known in *all languages*, as a sign that the Gospel of God was to be preached in *all the languages of the earth*: the *object* was accomplished and the *sign* passed away. But is it expected at the present day, that they on whom hands are imposed in order that they may receive the Holy Ghost, are to speak in tongues? or when we have imposed hands on those children, does any one of you expect they should speak in tongues? And when he sees that they do not, is there one amongst you so wicked of heart as to say—they have not received the Holy Ghost, for if they had, they would speak in tongues, as was formerly the case?"² These are the words of the great and learned Augustin.

And St. Cyprian, who flourished before either Augustin or Jerom, speaking of the baptism of heretics, says: "As they had been lawfully baptized, and thereby made members of the Church, it was not necessary that the sacrament should be repeated: but the only thing which they needed was done for them by Peter and John, who, by prayer and the imposition of hands, invoked and poured upon them the Holy Ghost. The same thing is also done by us at the present day, when they who are baptized in the Church are presented to the bishops, that through our prayers and the imposition of hands, they may receive the Holy Ghost, and be made perfect by the seal of the Lord."

The fathers of the Council of Eliberis, after pro-

¹ August. tom. 7. de baptismo contra Donatist. lib. 3. c. 16.

² August. tom. 9, Exposit. in Epist. Joannis, tract. 6.

³ Cyprianus, epist. 73. ad Jubaianum de hæreticis baptizandis.

nouncing the baptism of a layman in cases of necessity to be valid, subjoin: "If he survive, let him be brought to the bishop, that by the imposition of hands he may be made perfect."¹ We could add to these many other testimonies; but from the few already adduced, it is clear that the same sacrament is now administered by our bishops, as was formerly administered by the apostles. The accessory gift of tongues, it is true, and every other like gift, formerly bestowed by the imposition of hands, for the purpose of planting and nourishing the faith of the Church, has now ceased: yet the genuine and proper effect of the sacrament, namely,—the spiritual strength (as the general Council of Florence explains it), still remains, and always will remain.² It is moreover to be observed, that the imposition of hands, which is the subject of which we are now treating, is not simple, but is accompanied with unction. The hand is imposed, but that hand at the same time anoints; and the doctrine and practice of the Catholic Church, from the very time of the apostles, demonstrate that hands were not otherwise imposed when administering this sacrament. Wherefore, when the ancient fathers, in speaking of it, express the unction only (which they often do), they, nevertheless, implicitly signify the imposition of hands. And again, when they mention the imposition of hands only, they at the same time suggest and refer to the unction.

St. Augustin, in his third volume on the Trinity, when discoursing of Christ, saith: "And it is more clearly written of him in the Acts of the Apostles—'How God anointed him with the Holy Ghost.'³ Not indeed with visible oil, but with the gift of grace, which is signified by the visible ointment with which the Church anoints those who have been baptized."⁴

¹ Tom. 1. Conciliorum, Concil. Eliberinum, can. 38.

² Tom. 3. Conciliorum, Concil. Florent. in decret. Eugenii iv. Papæ ad Armenos.

³ Acts x. 38.

⁴ August. tom. 3. de Trinitate, lib. 15. c. 26.

St. Pacianus, bishop of Barcelona, whom St. Jerom enumerates in his catalogue of ecclesiastical writers, says: "At the font we are purified from sin; the Holy Ghost is poured upon us by chrism; but the one and the other we receive from the hand and mouth of the prelate."¹ And Theodoret, speaking of the heretic Novatus, says: "His successors have made still further additions to his teaching. For they repel from the sacred mysteries those who have married a second time; they banish from their conventicles all mention of penance; and to those whom they baptize, they give not the holy chrism. Wherefore the fathers have ordained, that all persons belonging to this heresy, who become united to the body of the Church, shall be anointed."²

We shall also quote the testimony of Saint Cyprian on this subject, who saith—"It is also necessary that he who has been baptized should be anointed, that, receiving the chrism, he may become the anointed of God, and have the grace of Christ within him."³ Tertullian also elegantly, though briefly, touches on the rites of this sacrament. We shall first quote his words on this subject of baptism, where he says:—"The flesh indeed is washed, that the soul may be cleansed." And immediately after, speaking of the sacrament of confirmation, he adds: "The flesh is anointed, that the soul may be consecrated. The flesh is sealed, that the soul may be strengthened. And in order that the soul may be illuminated by the Spirit, the body is overshadowed by the imposition of hands."⁴ These are the words of Tertullian. Also Clement of Rome, treating on baptism, says: "Let the Bishop afterwards anoint with ointment the persons who have been baptized."⁵ Dionysius the Areopagite, speak-

¹ Tom. 4, Biblioth. Pat. Pacianus Ser. de baptismo.

² Theodoretus. tom. 4, hæreticarum fabularum. lib. 3, de Novato.

³ Cyprianus in Concilio cum aliis multis, epist. 70.

⁴ Tertul. lib. de resurrectione carnis. c. 8.

⁵ Clemens Romanus, Constitut. Apost., lib. 3, c. 16.

ing of a person previously baptized, says:—"Again they conduct him to the bishop, who, signing the man with oil divinely consecrated, (ὁ δὲ τῷ θεοεγγίχωτάτῳ μυστῶ τοῦ ἀνδρὸς σφαιγισάμενος) declares him fit to become a partaker of the most blessed eucharist." And again he says: "The unction of the Divine Spirit, perfecting those on whom it is poured, copiously bestows grace on such as are previously initiated by the sacrament of baptism."¹ St. Fabian, the Roman pontiff and martyr, states, that after Christ our Lord had supped, and washed the feet of his disciples, he taught them how to make the chrism.² Wherefore it is probable, that it was at that time also Christ instituted the sacrament. St. Basil reckons the making of chrism, and the anointing with it, among those apostolical traditions which are equally efficacious to piety, as what are revealed in the Divine Scriptures.³ Finally, we shall proceed to confirm this doctrine by the testimonies of councils. The fathers of the Council of Laodicea declare, "That they who have been baptized, should receive the chrism of the Church, and be made partakers of the Kingdom of Christ." The Council of Florence declares chrism to be the *matter* of this sacrament.⁵ And concerning chrism, the Council of Trent defines thus: "Should any one say, that they who ascribe a virtue to chrism in the sacrament of confirmation, do injury to the Holy Ghost—let him be anathema."⁶

That your leaven is quite different from the whole.

¹ Dionysius Areopag. Hierarch. Ecclesiast. c. 2, paragraphum 7.; et ibidem c. 4, paragraphum 11.

² Tom. 1. Conciliorum, epist. 2. Fabiani Papæ, ad omnes Orientales Episcopos.

³ Basilii lib. de Spiritu Sancto, ad Amphilochem Iconii Episcopum, c. 27.

⁴ Tom. 1. Conciliorum, Concil. Laodicen. can. 48.

⁵ Tom. 3. Conciliorum, Concil. Florent. in decreto Eugenii IV. ad Armenos.

⁶ Concil. Trident. sess. 7, de Confirmatione, can. 2.

some doctrine of the Catholic Church, is now plain from what has been already said. Yet before concluding this section, we shall briefly show how badly your *doctrine* coincides with your *practice*. For notwithstanding the doctrine put forth by you in this article, you, *by a decree of your church*, are bound to administer confirmation *every year*. Catholics call this confirmation of yours, a *political* confirmation; because you reject the *sacramental*. The persons to be confirmed in the Protestant Church are to be presented by their godfathers or godmothers to the bishop, who is appointed sole minister of this your confirmation. Then the bishop, in a prescribed form of prayer and benediction, administers it to them, *on their bended knees*, once only, and this under a set form. Before the imposition of hands, he, praying for those about to be confirmed, supplicates God to *strengthen* them with the Holy Ghost, the Comforter, and to *increase* the manifold gifts of his grace in those to whom he granted the full remission of their sins in baptism. And after the imposition of hands, the bishop, in a supplication to God, declares that he, *after the example of the apostles*, laid his hands on them, in order that, by this sign, he may *ensure* to them THE DIVINE GRACE AND FAVOUR. It is also enjoined in the Protestant Church, that no person shall be admitted to the Holy Communion until he be first confirmed. Now, pray, what is the meaning of all this? God *alone* can efficaciously promise grace, and institute a rite or sign, whereby it can be conferred. How, then, can you by the mere imposition of the hands of your bishops, secure THE DIVINE GRACE to those who have been baptized, when you do not believe that God has promised it through the medium of this rite? You must, therefore, admit one or other of these conclusions—either you dissemble your faith in this article; or your confirmation is but an impious mockery of the God of Heaven.

SECTION THE SECOND.

ON THE SACRAMENT OF PENANCE.

"If all Christians," says the Council of Trent, "entertained that gratitude for God which would preserve them constantly in the justice received through his goodness and grace in baptism; there would have been no need of instituting any other sacrament for the remission of sins. But because God, rich in his mercy, knew the frailty of our nature; he established a remedy whereby those who, after baptism, surrender themselves to the slavery of sin, and the dominion of the devil, may regain life—namely, the Sacrament of Penance, by which the benefit of Christ's death may be applied to their souls."¹

The sacrament of penance was instituted by Christ, principally, at that time when, after his resurrection, he breathed upon his disciples, saying: 'Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.'² "It is delightful," says Pope Gregory the First, "to reflect on the sublime glory, to which the disciples, called to duties so humble, have been exalted. Behold, not only are they rendered secure so far as regards themselves, but they also receive power to loose the bonds of others. The sovereignty of the heavenly judgment is allotted to them: so that, acting in the place of God, they can retain the sins of some, and loose those of others."³

Moreover, this power was communicated, not only to them, but also to their successors in the priesthood. "Temporal princes," says St. Chrysostom, "possess, it is true, the power of binding, but this power is limited to the body: whereas the sacerdotal chain, of which I speak, reacheth the soul, and extendeth even

¹ Concil. Trident. sess. 14. c. 1.; De necessitate et institutione Sacramenti Pœnitentiæ.

² John xx. 22, 23.

³ Gregor. lib. 40. Homil. de diversis lectionibus Evangelii, homil. 26.

to heaven. So that whatever the priests do here below, God ratifies above: the MASTER confirms the sentence of his servants. For what can you call this but a complete power over the concerns of heaven, granted them by God? ‘Whose sins you shall retain,’ saith our Divine Lord, ‘they are retained.’ What power, I ask, can be greater than this?” These are the words of Chrysostom. And St. Jerom says: “Far be it from me to utter any thing derogatory to those, who, succeeding to the apostolic ministry, can produce the body of Christ by virtue of the sacred words they pronounce: for to them we are also indebted for being Christians. They possess the keys of the kingdom of heaven: they in a certain manner judge before the day of judgment.”² And again, the same St. Jerom, explaining in another of his works, the following words of the Gospel: ‘Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven,’³ saith—“As our Lord hath pronounced that he who will not hear the Church, is to be regarded as a ‘*heathen*’ and a ‘*publican*:’ and as he who despiseth his brother, may secretly think within himself, or perhaps reply—If you despise me, I also despise you; and if you condemn me, you shall likewise stand condemned by my sentence: for this reason it was that Christ gave the above power to his apostles, in order that they who are condemned by them or their successors may know that the human is ratified by the Divine sentence; and that whatsoever they bind on earth, is equally bound in heaven also.”⁴ These are the emphatic words of St. Jerom. And indeed, the fathers of the entire world have at all times believed,

¹ Chrysost. tom. 5. lib. 3., de Sacerdotio.

² Hieron. tom. 1. ad Heliodorum de vita eremitica.

³ Mat. xviii. 18.

⁴ Hieron. tom. 9. lib. 3. comment. in Mat. c. 18.

that this power of loosing and binding sins was, as the Council of Trent declares, communicated to the apostles and their legitimate successors, for the purpose of effecting the reconciliation of the faithful who fall into sin after baptism;¹ and the Catholic Church justly banished from her communion, and condemned as heretics, the Novatians, for obstinately denying this power.

But as this power belongs properly to Christ, and is only delegated and committed by him to his ministers in the priesthood;² it is therefore to be exercised not at their pleasure, but according to the will of Christ our Lord. "For then," as Pope Gregory the First says, "then is the absolution of the priest effectual, when it is in accordance with the will of the eternal Judge."³ And the ETERNAL JUDGE (as the Council of Trent declareth⁴) gave to the apostles, and their successors, the power of remitting the sins of those whom they should see penitent, and accusing themselves of the crimes into which they fell after baptism. Hence it follows, that it was the will and intention of God, that all who should be desirous of obtaining pardon of the mortal sins they commit after baptism, should come and disclose to them, as to their judges, the true state of their consciences. Wherefore it follows, that penance is *properly* called a sacrament of the New Law: for, according to the institution of Christ, it requires a sensible (or perceptible) sign of grace, namely, repentance on the part of the sinner revealed to the priest by signs; and also the grace of the remission of sins, annexed to this efficacious sign by Christ, and which is to be obtained through the absolution of the priest.

And though the efficacy of this sacrament consists principally in the absolution of the priest, as being the

¹ Concil. Trident. sess. 14. c. 1.

² 2 Cor. v. 18.

³ Gregor. lib. 40, Homiliarum de diversis lectionibus Evangelii, homil. 26.

⁴ Concil. Trident. sess. 14. c. 2 & 6.

form; yet there are acts of the penitent, viz., *contrition*, *confession*, and *satisfaction*, which, in a certain sense, constitute its *matter*. And as these acts are, by God's institution, required of the penitent, in order to complete the sacrament, and render the remission of his sins full and perfect; they are, therefore, called parts of the sacrament of penance. But, in order that these several parts may be the better understood, we shall briefly treat of each separately, and in their regular succession.

Subsection the First.—OF CONTRITION.

As contrition is an *internal* act, it must be revealed by some *external* sign, in order that it may be called part of a sacrament, which is something perceptible to the senses. Neither should the priest absolve any person inconsiderately, or until he shall have clearly perceived the sinner's contrition. 'And they healed,' saith God himself, 'the breach of the daughters of my people disgracefully, saying: Peace, peace: when there was no peace.'¹ "For," as Isidore of Hispalis says—"He healeth the breach disgracefully, who promiseth security to the sinner, and to him who is but insufficiently penitent."² Many things indeed are required to constitute true contrition. In the first place, the sinner must conceive a detestation for sin, not for this or that particular sin; but for all sins, because they are of their nature offensive to God. 'Now therefore saith the Lord: Be converted to me with all your heart.' 'Cast away from you all your transgressions, by which you have transgressed.'⁴ And in this same sense, the apostle James saith: 'Now whosoever shall keep the whole law, but offend in one point, is become guilty of all.'⁵ For it is evident that our repentance is false, so long as we overlook many other sins, and repent of one sin only; or so long as

¹ Jeremias viii. 11.

² Isidor. Hispal. lib. 2, sententiarum, c. 13.

³ Joel ii. 12.

⁴ Ezechiel xviii. 81.

⁵ James ii. 10.

we repent of one in such a manner as not to abandon all. "The way to do penance," says St. Gregory, "is to weep over the sins we have committed, and not again to commit those things that shall require our tears. For he who bewaileth some sins in such a manner as still to commit others; either falsely pretendeth that he is doing penance, or as yet knoweth not how. For what doth it avail a man to weep for the sin of luxury, and yet pant with the thirst of avarice? Or what doth it avail him now to bewail the crime of anger, and yet feel mortified by the gnawings of envy?"¹ The best repentance indeed is a new life, but no one entereth with sincerity on a new life, who doth not repent and feel ashamed of the old one. 'What fruit therefore,' saith Saint Paul, addressing the Romans, 'had you then in those things of which you are now ashamed?'² Augustin, in considering this passage of Scripture, says: "The apostle tells us that they who in his time were converted to the faith, felt ashamed, not of the spiritual exercises they then performed, but of their past sins. Let the Christian, then, not dread this confusion: if he feel not this, he shall feel an eternal confusion."—And again, considering the 6th chapter and 21st verse of Saint Paul to the Romans, Augustin saith: "For there is a certain temporal confusion, a salutary perturbation of the mind, which is experienced when, looking back on its past sins, it shuddereth with horror at the retrospect, feels ashamed of the horror, and correcteth that which is the cause of its shame."³

Secondly, our contrition must be bitter and sorrowful as was that of David: 'I am become miserable,' saith David, 'and am bowed down even to the end: I walked sorrowful all the day long. I roared with the groaning of my heart. For I am ready for

¹ Gregor. lib. 40, Homiliarum de diversis lectionibus Evangelii, homil. 34.

² Romans vi. 21.

³ August. tom. 8, enarrat. in Psal. xxx. concio prima, considerans verba Apostoli, Rom. vi. 21.

scourges: and my sorrow is continually before me.”¹ ‘A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.’² And in the Gospel of Saint Luke, Christ our Lord saith: ‘The spirit of the Lord is upon me: wherefore he hath anointed me to preach the Gospel to the poor; he hath sent me to heal *the contrite of heart*.’³ Augustin, explaining these words of the Psalm—‘Who healeth the contrite of heart, and bindeth up their bruises,’⁴ says: “Behold, how are the dispersions of Israel collected, that the contrite of heart may be healed! They who are not contrite of heart, are not healed. But what means to be contrite of heart? Know, my dearest friends, that you must be contrite, before you can be healed. For it is said in many other parts of Scripture, and particularly in this passage, where a certain inspired Psalmist cried out with the expression which we employ: ‘For if thou hadst desired sacrifice, I would have given it.’⁵ Yes! David says to God—‘If thou hadst desired sacrifice, I would indeed have given it: but with burnt offerings thou wilt not be delighted.’ What then? shall we remain without the oblation of sacrifice? Hear what the Psalmist desires thee to offer. He continues, and saith—‘A sacrifice to God is a troubled spirit, a contrite and humbled heart God doth not despise.’”—And a little after Augustin again says:—“He healeth the contrite of heart, he therefore healeth the humbled of heart, he healeth those who confess, and those who exercising a rigid judgment upon themselves, become their own punishers.”⁶

Thirdly, true and perfect contrition requires a conversion to God, as the object of our supreme love, and that we should prefer him to all things else. That

¹ Psalm xxxvii. verses 7, 9, 18.

² Psalm 50. v. 19.

³ Luke iv. 18. Also see Isaias lxi.

⁴ Psalm cxlvi. 3.

⁵ Psalm 50. v. 18.

⁶ August. tom. 8, enarrat. in Psalm cxlvi.

such is the contrition God requires as a justification of the sinner, the following passages of Scripture clearly prove.—‘And when thou shalt seek there the Lord thy God, thou shalt find him: Yet so, if thou seek him with all the affection of thy soul.’¹—‘You shall seek me and shall find me: when you shall seek me with all your heart.’²—‘He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.’³—‘If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.’⁴

Pope Gregory the First, explaining these words of Saint Luke—‘Many sins are forgiven her, for she hath loved much,’⁵ saith: “Brethren, what do we believe love to be, but fire? And what do we believe sin to be, but rust? Wherefore the Scripture saith: ‘Many sins are forgiven her, for she hath loved much.’ As though it were distinctly to say: She wholly consumes the rust of sin; because she ardently burns with the fire of love. For the rust of sin is consumed in proportion as the heart of the sinner is inflamed with the great fire of charity.”⁶ And St. Augustin says: “No man doth penance effectually, who doth not entertain a hatred for sin, and a love for God. When you so repent, as to dislike in your heart what was before agreeable to you in life; and feel grieved in your soul at what was before delightful to you in the body, then you may justly cry out to God, and say: ‘To thee only have I sinned, and have done evil before thee.’”⁷ These are the words of the learned and holy Augustin.⁸

¹ Deuteronomy iv. 29.

² Jeremias xxix. 13.

³ Mat. x. 37.

⁴ Luke xiv. 26. See likewise 3 Kings viii. 48; Joel ii. 12, 13, &c.; 1 Cor. xvi. 22; and also 1 John iii. 14, 15, &c.

⁵ Luke vii. 47.

⁶ Gregor. lib. 40. Homil. de diversis lectionibus Evangelii, homil. 33.

⁷ Psalm 50. v. 6.

⁸ August. tom. 10. de Tempore, ser. 7. seu ser. 3. in natali Domini.

Fourthly, the Catholic doctrine teaches, that contrition includes a fixed determination to lead a better life: for the Scripture saith: 'Turn away from evil and do good.'¹—Cease to do evil: Learn to do well.' And then these words are subjoined: 'Though your sins be as scarlet, they shall be made white as snow: though they be red like crimson, they shall be white as wool.'² Here, the remission of sins is promised *after* good works shall, at least, have been entered upon with earnestness and with a resolution to accomplish them. Let us again hear the Scripture speak: 'Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit.'³ And St. Paul, in his Epistle to the Ephesians, saith,—'But you have not so learned Christ; If so be that you have heard him, and have been taught in him, as the truth is in Jesus, to put off, according to the former conversation, the old man who is corrupted according to the desires of error. And be ye renewed in the spirit of your mind: And put on the new man, who, according to God, is created in justice and holiness of truth.'⁴

Finally, as the hope of pardon, reconciliation, and whatsoever else is defined by the Catholic Church as necessary to constitute true contrition, are sufficiently understood from what has preceded, we now hasten to explain the SECOND part of the sacrament of penance.

Subsection the Second.—OF CONFESSION.

Saint Paul teaches us, in the sixth chapter of the first Corinthians, and again in the fifth chapter of his epistle to the Galatians, that grievous, or mortal sins, into which the faithful often fall after baptism, exclude

¹ Psalm xxxiii. 15.

² Isaias i. 16, 17, 18.—Vide tom. 3. Conciliorum, Concil. Florentin.
ⁱⁱⁱ Decret. Eugenii ad Armenos; et Concil. Trident. sess. 14. c. 4.

³ Ezechiel xviii. 13. See also Psalm xxxiii. 15, and Isaias i. 16, 17,

⁴ Ephesians iv. 20, 21, 22, 23, &c.

from the Kingdom of God;¹ and that the right to that kingdom cannot be regained, until those sins are first remitted. It is moreover to be remarked, that Christ, who is both God and man, hath established for those who fall into such sins, no mode of obtaining the remission of them, *save in the tribunal of the Church*. For the sentence pronounced by Him is universal—‘Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.’² It is in vain, therefore, for any man to flatter himself with the idea of obtaining remission of his sins, who hath not secured the sentence of this tribunal in reality, or at least in desire. Whence Pope Leo the First says: “God in his manifold mercy hath been so considerate with regard to the weakness of human nature, that, not only through the grace of baptism, but also by the medicine of penance, may the hope of eternal life be recovered. Thus they who have abused the blessings conferred on them in baptism, can, by a voluntary self-condemnation, obtain the remission of their offences: yet the Divine goodness hath so arranged, as that this concession of God can be obtained **ONLY** through the supplication of his priests. For the **MEDIATOR** between God and men, the man Christ Jesus, gave to the rulers of his Church the power of prescribing acts of penance for those who confess; and also the power of admitting them through the gate of reconciliation, when purified by a wholesome satisfaction, to a participation of the sacraments. And in this work our Saviour himself is unceasingly engaged; neither is he ever absent from those duties, the discharge of which he committed to his ministers, when he said: ‘Behold, I am with you all days, **EVEN TO THE CONSUMMATION OF THE WORLD.**’”³ These are the words of Leo.⁴

St. Augustin, who flourished before the time of Leo,

¹ 1 Cor. vi. 9, 10.; and also Galatians v. 19, 10, &c.

² John xx. 23.

³ Mat. xxviii. 20.

⁴ Leo, epist. 91, ad Theodorum Episcopum Florojuliens, c. 2.

thus addresses such as fall into mortal sin: "Do penance, such as is done in the Church, that you may have the benefit of the prayers of the Church. Let no man say to himself: 'I do it privately'—'I do it before God'—'God who pardons me, knows that I do it in my heart.' Was it, then, without reason that Christ pronounced: 'Whatsoever you shall loose upon earth, shall be loosed also in heaven.'¹ Was it without reason that the keys of the kingdom of heaven were given to the Church of God? Do we make void the Gospel of God? Do we make void the words of Christ? Do we promise you any thing which he denies? Do we deceive you?"² And St. Cyprian, who lived still earlier than either Augustin or Leo, thus writes to Pope Cornelius: "God in his paternal affection and divine clemency did not permit—for it would not have been right—that the Church should be closed against those who knock, and the cheering hope of salvation denied those who with tears come to implore it; because in that case they would, on departing this life, be thrust into the presence of the Lord without communion and peace—whereas He who gave the law, hath allowed, that whatsoever should be bound on earth, should be bound also in heaven; and that whatsoever should, in the first instance, be loosed in the Church here below, should be loosed there likewise."³

As it is then certain, that the apostles and their successors in the priesthood, were appointed by Christ the *judges* of those who should fall into mortal sin after baptism;⁴ and as it is also clear that they could not pronounce judgment in a cause which they had not heard and investigated, or prescribe suitable penances, if sinners were only to declare their offences to them in a general manner, and not with pre-

¹ Mat. xviii. 18. .

² August. tom. 10, lib. quinquaginta Homiliarum, homil. 49.

³ Cyprian. epist. 54, ad Cornelium.

⁴ Vide Concil. Tridentin. sess. 14, c. 5., 'De Confessione.'

cision and each one separately: it therefore follows, that it was the wish and intention of Christ our Lord, that penitents should make confession of every mortal sin, with which, after a diligent examination of themselves, they should feel their consciences to reproach them. In addition to the authority of the Sacred Scriptures, we find that the writings of the most ancient fathers, and the decrees of the earliest councils, clearly point out to us the use and necessity of sacramental confession; for we easily collect from them, that its use in the Church is most ancient, in as much as it has been received from the apostle—and also that its necessity, as the means of obtaining absolution from sin, has been at all times distinctly admitted. For these reasons, we shall now adduce some quotations from the ancient fathers and councils in confirmation of this doctrine.

We shall commence with the authority of St. Augustin, who, in his Homily on true penitents, saith: "And I tell you moreover, that not only should a man keep himself free from those vices after penance, but likewise before it, while he is in health: for if he delay his conversion to the end of life, he knoweth not whether he shall be able to receive penance, and have it in his power to confess his sins to God and a priest."¹ These are the words of the great and learned Augustin. And St. Jerom, writing on this subject, says: "If the serpent, the devil, secretly bite a man, and infect him with the poison of sin, unknown to every one; and if he who is wounded remain silent, and doth not do penance, or consent to confess his wound to his brother and master: the master in that case, who hath a tongue to heal, will not find it easy to relieve him. For if the patient be ashamed to confess his wound to the physician, the latter cannot heal with medicine that which he knows

¹ August. tom. 10, lib. quinquaginta Homiliarum, homil. 41, de vere pœnitentibus.

nothing about.”¹ St. Chrysostom also, in his second book on the priesthood, saith: “A pastor needs to have great prudence—nay, he would require six hundred eyes, in order to enable him to inspect the human mind thoroughly. For as it sometimes happens that people despond, and rush into despair of their salvation, merely because they dislike the bitterness of the medicine prescribed for them; so you will find others who, because they were not assigned punishments proportionate to their crimes, become negligent, increase in wickedness, and proceed at an accelerated pace in their career of sin. Consequently, all these things must be minutely sifted and examined by the pastor; and when he hath carefully scrutinized them, then—and not till then—should he apply suitable and proportionate remedies to each: and this caution he should observe, lest, perhaps, his labour be all in vain.”² Again, contrasting the corporal with the spiritual physician, Chrysostom saith: “Let you act in like manner—expose your wound to the priest,” &c.³

St. Gregory of Nyssa, towards the end of his sermon addressed to those who are too severe in their judgment and condemnation of others, in discoursing of the priesthood, saith: “For this reason, let you repose a greater confidence in him, who hath begotten thee in God, than in those by whom thou hast been corporally begotten. Confidently disclose to him thy hidden sins. Lay open to him the secrets of thy soul, as thou wouldst disclose hidden wounds to a physician. He will have a regard both for thy honour and thy health. Parents are more interested for the honour of their children, than the children themselves. For as the glory of the childreth redoundeth to the parents, so likewise do their demerit and disgraceful

¹ Hieron. tom. 7. comment. in Ecclesiast. c. 10.—Vide tom. 9. lib. 3, comment in Mat. c. 18.

² Chrysost. tom. 5, de Sacerdotio, lib. 2.

³ Chrysost. tom. 5, homil. 3, ad populum Antiochenum.

conduct. Brethren, the end of life is uncertain: let us then diligently prepare for our departure from it. For, whereas they who attend to their bodily health, take medicine before the dog days, lest the humours within them be corrupted, and engender diseases; so it is most absurd on the part of those who have any regard for the salvation of their souls, not to anticipate the uncertain day of death, and the violence of that excruciating fire, which burns to eternity, and admits of no mitigation."¹ These are the solemn words of Gregory.

St. Cyprian, who flourished prior to all the fathers whom we have now quoted, severely rebukes those persons, who, after denying the faith, dared to approach the altar—"Before," as he says, "they had expiated their offences, confessed their crimes, cleansed their consciences by sacrifice and the hand of the priest, and before they had appeased the injury done their indignant and threatening LORD. These people imagine that to be peace, which some persons desire to impose upon them as such. It is not peace, but war," &c. And in the same work, he afterwards teaches us that we must make a confession of our secret sins. Here follow his words—"Finally, there are some persons, who, as remarkable for great faith as for a holy fear, although not upbraided by conscience with the crime of having participated in the (Pagan) sacrifices, or with having procured false testimonials, pretending they had thus complied; *yet in case they even thought of so doing*, this they acknowledge with grief and candour to the priests of God; making a full and clear confession of their conscience—laying open the burden of their mind—and seeking a salutary remedy for their wounds, however slight and inconsiderable: for they know that it is written in the Scripture—'God shall not be mocked.'² And a little further on St. Cyprian addresses the fol-

¹ Gregor. Nyssen, Oratio de pœnitentia.

² Galatians vi. 7.

lowing exhortation to all faithful: "Dearest brethren, I implore of you all to confess your faults, whilst that God whom you have offended still spareth life to you—whilst confession is still within your reach—and whilst the satisfaction and remission granted by the priest, are yet acceptable in the sight of the Lord."¹ Such are the words of Cyprian.

And Origen, in his second Homily upon Leviticus, treating of the manifold remission of sins, saith: "There is besides, a seventh, but it is a severe and arduous mode of obtaining the remission of sin—namely, by penance: when the sinner washeth his couch with his tears—when his tears make his bread day and night—and when he blushes not to lay open his sin to the priest of the Lord and seek for medicine; but when, like King David, he exclaims:² 'I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.'"³ And again, in another volume of his Homilies, Origen, explaining these words of the Psalm—"For I will declare my iniquity,"⁴ saith: "We have frequently observed that the declaring of iniquity, meaneth the *confession of sin*. See then how the Divine Scripture teaches us, that we must not inwardly conceal our sin. For as they who have indigested food, or humour, or phlegm within them, experience relief on vomiting forth those heavy and noisome burdens by which the stomach is oppressed; so in like manner, they who are in sin, and who conceal it, feel oppressed and almost suffocated by the phlegm or humour which it creates. But if the sinner become his own accuser, and approach the tribunal of confession, he, at the same time, vomits forth his sin, and wholly dispels the cause of his disorder. Yet, let him be careful in choosing his confessor. Let him select as the physician, to whom he is about to expose his

¹ Cyprianus lib. de lapsis.

³ Origen tom. 1, homil. 2, super Levitic.

² Psalm xxxi. 5.

⁴ Psalm xxxvii. 19.

weakness, a man who knows how to become weak with the weak, to weep with the sorrowful, and who understandeth the science of condolence and fellow feeling; for he can with safety follow the prescription and advice of one, who hath already proved himself a skilful and tender-hearted physician. And even should the physician consider your disease of such a nature as that it ought to be publicly exposed in presence of the congregation, in order that others may be thereby edified, and you yourself the more easily healed, you must consent thereto: but this should be done after much deliberation, and upon the well considered advice of such a physician as above described."¹

Finally, St. Clement of Rome, in his first Epistle to St. James, the brother of our Lord, declares that the apostle Peter taught the doctrine of sacramental confession in these words: "But should it happen," saith he, "that envy, infidelity, or any of those evils enumerated above, secretly steal into a man's heart, let him not, if he have any regard for his soul, be ashamed of confessing them to his director, that he may, through the word of God, be healed by him and his salutary counsel, whereby he may, by sound faith and good works, be enabled to escape the pains of eternal fire, and attain the reward of everlasting life." And further on in the same epistle, he says: "He (Peter) taught, that man should keep a perpetual watch over the actions of his life, and have God ever present before his eyes: that he should firmly believe, that wicked thoughts entertained in his heart, give immediate offence to Christ, and are to be disclosed to the priests of the Lord."²

It would be too tedious to copy out verbatim the canons of all the councils, in which the doctrine of sacramental confession is taught. We shall, however,

¹ Origen tom. 2. homil. 2. in Psal. 37.

² Tom. 1. Conciliorum, epistola prima Clementis ad Jacobum fratrem Domini.

notice some of the most ancient of them, which, if the careful and learned reader will peruse at his leisure, he will find to comprise this doctrine either in express terms, or in the inference to be drawn from them.¹

Subsection the Third.—ON SATISFACTION.

When Catholic doctors speak of *Satisfaction*, they commonly mean thereby, the desire of appeasing an offended God by a voluntary chastisement of ourselves; or else, the voluntary punishments and other pious works offered to God as a kind of compensation for the injury done him by sin. Yet this satisfaction or compensation made to God by the sinner, is not, nor can it be, made according to perfect and absolute justice. For whatever we are, we are God's; whatever we have, we hold from God; when we offend against him, we injure the *infinite* Good, as far as in us lies: whereas we ourselves are only *finite*, and whatever we possess is but insignificant. No man, therefore, unless through the mediation of some acceptable offering, can satisfy God for the sins committed against him. This is the doctrine laid down by the fathers of the Council of Trent, who, when defining on this subject, say:—"But the satisfaction which we make for sin, is not ours in such a manner, as though it were not through Christ Jesus. For we who can do nothing of ourselves, as of ourselves, can, with the co-operation of Him who strengtheneth us, do all things. *Man, therefore, has nothing wherein to glory*; BUT ALL OUR GLORY IS IN CHRIST—in whom we live—in whom we have merit—in whom we make satisfaction; bringing forth fruits worthy of penance, which fruits have their efficacy from Him, are offered

¹ Vide tom. 1. Conciliorum, Concil. Carthaginens. 3, c. 31, et Concil. Carthaginens. 4, c. 74.; Concil. Milevitan. c. 23.; et tom. 2, Conciliorum, Concil. Cabilonens. 1, c. 8.; et Concil. Cabilonens. 2, tempore Caroli Magni, c. 32, 33, & 45.; Concil. Vormatiens. c. 25.; et Concil. Quinisext. editionis Parisiens. tom. 5, c. 102.

by him to the Father, and through him are accepted of by the Father.”¹ These are the forcible and distinct words of the Council of Trent.

Moreover, no sinner is received by the FATHER who is not first prepared for reception by the satisfaction of penance: for penance is the plank by which man is saved since the calamitous day whereon he forfeited the Divine grace. ‘Be converted,’ saith God in Ezechiel, ‘and do penance for all your iniquities: and iniquity shall not be your ruin.’² And in the Apocalypse, the warning voice of God salutes us thus:—‘Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.’³ Now, true penance includes the forementioned satisfaction; for it is by satisfaction that the Prophet Joel, or rather God through the prophet, describes penance—‘Now therefore saith the Lord: Be converted to me with all your heart, in *fasting*, and in *weeping*, and in *mourning*. And rend your hearts and not your garments, and turn to the Lord your God.’⁴ And St. Paul the apostle teaches, that the sorrow which is according to God worketh revenge.⁵ And the apostle St. James also describes penance by works of satisfaction. ‘Cleanse,’ saith he, ‘your hands, ye sinners: and purify your hearts, ye double-minded. Be *afflicted*, and *mourn*, and *weep*: let your *laughter* be turned into *mourning*, and your *joy* into *sorrow*. Be humbled in the sight of the Lord, and he will exalt you.’⁶ “All iniquity,” saith St. Augustin, “be it little or great, must be punished, either by penitent man, or by an avenging God. But he in whom it produces sorrow punisheth himself. Therefore, brethren, if we seek the mercy of God, let us punish our sins. God cannot

¹ Concil. Trident. sess. 14, c. 8, de satisfactionis necessitate et fructu.

² Ezechiel xviii. 30

³ Apocalypse ii. 5.

⁴ Joel ii. 12, 13.

⁵ 2 Cor. vii. 11.

⁶ James iv. 8. 6.

have mercy on all who work iniquity, as if he delighted in sin, instead of punishing it. Sin, indeed, is punished, either by man, or by God. Do you wish that God should not punish thy sin? Then punish it thyself. For thou hast done that which cannot pass unpunished; but rather let it be punished by thyself, that thou mayest do what is written in the Psalm: 'Let us come before his presence in confession.'¹ What means, let us come before his presence in *confession*? Before he determines on punishing thee, do thou anticipate him by *confession*, and punish thyself. Let him not find aught to punish, for when thou punishest iniquity, thou dost justice; and God therefore will have pity on thee, as he now finds thee doing justice. What means, doing justice? It means that thou shouldst hate in thyself, that which God also hates, in order that thou mayest begin to please him, by punishing in thyself that which is displeasing to him. For sin cannot escape unpunished, because the words written in the 6th verse of the 58th Psalm are true: 'Have no mercy on all them that work iniquity.'² These are the words of Augustin.

In the next place we must observe, that it does not suffice for us simply to punish sin; but that the sinner is also required to inflict condign punishment on himself, as God declares in Deuteronomy, where we read—'According to the *measure of the sin*, shall the *measure also of the stripes be*.'³—And again we read in the Apocalypse—'As much as she hath *glorified herself*, and hath been in *delicacies*, so much *sorrow and torment* give ye to her.'⁴ The apostle Paul announced both to Jews and Gentiles, as we read in the twenty-sixth chapter and twentieth verse of the Acts—'that they should do penance, and turn to God, doing works worthy of penance.'⁵ And before St.

¹ Psalm xciv. 2.

² August. tom. 8, enarrat. in primam partem Psalmi 58,—Vide etiam enarrationem in Psal. 50.

³ Deuteronomy xxv. 2. ⁴ Apocalypse xviii. 7. ⁵ Acts xxvi. 20.

Paul, John the Baptist prophesied, saying: 'Bring forth therefore *fruit worthy of penance*.'¹ St. Gregory the First, explaining these words of Saint John the Baptist, which we read in the Gospel of Luke, saith:—"On these words we have to remark, that the friend of the bridegroom not only warns us to bring forth fruits of penance, but fruits *worthy of penance*. For to bring forth the fruit of penance is one thing, fruit *worthy of penance* is another. But that we may speak of fruits *worthy of penance*, you must know that he who hath committed nothing in violation of the law is in justice allowed to enjoy all that the law permits of: and thus he can do pious works without relinquishing, if he so choose, the things that are of the world. But, on the contrary, if any man have fallen into the crime of fornication, or perchance, what is still worse, into that of adultery, he must deny himself what is lawful, in proportion as he remembers to have perpetrated that which was unlawful. For the fruits produced by the good works of the man who hath transgressed in a lesser degree, and of him who has transgressed in a greater, should by no means be equal; neither should those of the man who hath committed no crime, and of him who hath committed only a few, and of another who has plunged into numerous crimes, be equal. This one verse of Scripture therefore: 'Bring forth fruits worthy of penance,' is suited to the conscience of every one: for each may, through penance, acquire by his good works, a profit proportionate to the losses he has entailed upon himself by sin."²

And St. Chrysostom, who flourished before Gregory, considering these same words, which are also contained in the third chapter of the Gospel of Saint Matthew, saith: "Let us do penance, and gain not

¹ Luke iii. 8.

² Gregor. lib. 40, Homiliarum de diversis lectionibus Evangelii, homil. 20.

only the forgiveness of our sins, but also the glory of rewards. But by penance I mean, not only abstinence from our former sins, but also that we be filled with the fruits of good works. Bring forth, saith the Gospel, *fruits worthy of penance*. But how shall we be able to bring forth fruit? By doing such good works as are of a nature opposite to our sins. For instance—you who have plundered the property of others, begin now to give away your own. You who have been long a fornicator, now deny yourself the lawful right of marriage, and by frequently remaining chaste for a few days together, meditate upon perpetual continence. You who have already injured any one by word or deed; now compensate him by your blessing—and strive to reconcile by kindnesses and even by benefits, those who injure you. For, merely to pluck the arrow from the wounded body, doth not suffice to ensure health: we must also apply healing remedies to the wound. You who have heretofore wallowed in luxurious delicacies and drunkenness: now, by way of amends, fast and drink water, that you may escape impending famine. And you who with immodest eyes have admired the beauty of another's wife—now learning caution from your sad experience—look not at all on woman. In a word, turn away from evil, and do good.”¹ These are the words of the renowned and learned Chrysostom.

The mode of giving penance according to the ancient custom of the Church, was to prescribe a quantity and quality of punishment, commensurate with the quantity and quality of the sins committed. Wherefore, St. Cyprian says: “In proportion as we have transgressed, so let us now weep. Let long-continued and searching medicine be applied to the deep-seated wound. Let not the penance fall short of the offence.”² And St. Ambrose, addressing the

¹ Chrysost. tom. 2, homil. 10, in c. 3, Mat. v. 8.

² Cyprianus lib. de Lapsis versus finem.

fallen virgin, says: "Then put on a mourning habit, and inflict on your members a suitable punishment. Let that hair, which once filled you with vanity, be now cut off. Let those eyes which impurely beheld man, now swim with tears. Let that face which formerly was flushed with guilt, now grow pallid and wan. Finally, let your whole body, neglected and emaciated, strewed with ashes, and covered with hair cloth, tremble through fear: for the pride you took in your own beauty was sinful in the sight of God. Moreover, let your heart be melted as wax, disquieting itself with fastings, and pondering on the methods resorted to by the Enemy for its subversion. Let the sense too be tortured; for when it held dominion over the members of the body, it yielded to the influence of a wicked and sinful power."¹

Moreover, the Council of Trent declares that it is wholly false and repugnant to the Word of God to say, that when the *guilt* of sin is remitted by the Lord, the whole *punishment due to it* is also forgiven;² and it justly punishes with anathema those who obstinately persevere in maintaining this false doctrine.³ For the sacred Scripture clearly teaches, that, after the *guilt* of sin is remitted, there still remains a *temporal* punishment to be undergone. For example, the sin of distrust in God's power was remitted Moses and Aaron, yet the *temporal punishment was not remitted them*; FOR THEY WERE NOT SUFFERED TO ENTER INTO THE LAND OF PROMISE.⁴ The same is to be said of the rest of the people of Israel.⁵ And Mary, who displeased the Lord by siding with Aaron and disputing the superior authority of her brother Moses, became covered with leprosy, and had to remain in that state an outcast from the

¹ Ambros. tom. 1., lib. ad virginem lapsam, c. 8.—Vide Hieronymum tom. 1, in Epitaphio Paulæ matris ad Eustochium virginem.

² Concil. Trident. sess. 14, c. 8.

³ Ibidem, can. 12.

⁴ Numbers xx. verses 12, 24, 25, &c.; and Deuteronomy xxxiv. 4, 5, &c.

⁵ Numbers xiv. 20, 21, 22, &c.

people—for seven days after the guilt of her sin was remitted her by God.¹ King David also, notwithstanding his tears and supplications to God, was deprived of his son, as a *temporal* punishment due to his sin, from the guilt of which the Lord *had already absolved him*.² “In this life,” says St. Augustin, “of which it is written in the Scriptures—‘Is not the life of man a temptation on earth?’—in this life in which we daily cry unto the Lord, ‘Deliver us from evil’—man, though sin was the original cause of his misery, is obliged to suffer even *after* his sins are remitted. For the punishment is protracted after the crime is forgiven, lest the crime should be thought lightly of, were the punishment to terminate with it. And even when the guilt of sin no longer subjects man to *eternal* damnation, a *temporal* punishment still hangs over him, in order to demonstrate the misery due to sin, the necessity of amending our inconstant lives, and of our exercising a salutary patience.”³

The same St. Augustin, explaining these words of the Psalm—‘For behold thou hast loved truth: the dark and hidden things of thy wisdom thou hast made manifest to me,’ again saith:—“Thou hast loved truth, that is, thou hast not left unpunished the sins even of those to whom thou grantest pardon. Thou hast loved truth, thou hast gratuitously shown mercy; yet in such a manner as to preserve truth. Thou pardonest the man who confesses; but thou grantest him the pardon, when he undertaketh to punish himself. Thus, by this means, are the claims both of mercy and of truth reconciled. Of mercy, because man is absolved from his sin; of truth, because sin is punished in man. For behold thou hast loved truth, the uncertain and hidden things of thy wisdom thou hast made manifest to me.”⁴

¹ Numbers xii. 13, 14, &c.

² Kings xii. 13, 14, 15.

³ August. tom. 9, exposit. in Evangel. Joannis, tract. 124, seu ult.

⁴ August. tom. 8, enarrat. in Psal. 50.

It is in our own power, therefore, to mitigate the temporal punishments already inflicted on us by God, or wholly to escape those about to be inflicted, if, as the Sacred Scripture every where testifies, we endeavour to appease him by fasting, prayer, alms-deeds and other pious works.¹ “For it does not suffice,” saith St. Augustin, “that the sinner alter his conduct for the better, and depart from his evil works, unless by a penitential sorrow, groans of humility, the sacrifice of a contrite heart, and the co-operation of alms-deeds, he make satisfaction to God for his past offences.”² And in another of his works, he again says:—“Care indeed must be taken lest any one imagine that those grievous crimes, which exclude from the kingdom of God the persons who commit them, can be daily perpetrated, and daily redeemed by alms. For life must first be reformed, and God then propitiated by alms-deeds for our *past* sins: He cannot be bribed to allow us to go on sinning with impunity. For although in his mercy he may blot out our past sins, provided due satisfaction be made him; yet he hath given to no man the license to sin.”³ These are the words of the great Saint Augustin.⁴ And Pope Leo the First, in his sermon on fasting, says:—“By prayer God is propitiated; by fasting the concupiscence of the flesh is extinguished; by alms-deeds sins are redeemed: and by the union of them all together, the image of God is renewed within us—provided we be ever ready in his praise, unceasingly solicitous for our own purification, and always attentive to the interests and support of our neighbour.”⁵ These are the beautiful words of Leo.

¹ Judges iii. 9; 3 Kings xxi. 27, 28, 29; 2 Paralipomenon xx. 1, 2, &c.; Isaias xxxviii. 1, 2, &c.; Daniel iv. 24; Jonas ii. 1, 2, and also last verse; Luke xiii. 3, 5; and 1 Cor. xi. 31, 32.

² August. tom. 10, lib. quinquaginta Homiliarum, homil. 50. seu ult. in fine.

³ Ecclesiasticus xv. 21.

⁴ August. tom. 3, Enchirid. ad Laurent. c. 70, 71, 72, &c.

⁵ Leo de jejuniis decimi mensis, sermo 1.

And as these works of satisfaction serve to redeem us from temporal punishments; so do they in like manner (as the fathers of the Council of Trent teach) “cure the evil effects of sin, and extirpate, by the exercise of the contrary virtues, the vicious habits that have been contracted by a sinful life.”¹ St. Gregory the Great also explains this double effect of satisfaction, in his commentary on the following words of Job—‘Knowing that thou didst not spare the offender,’²—“Our Lord,” saith Gregory, “does not spare the offender; for he does not suffer sin to pass unpunished. But either penitent man punishes it in himself, or God avenges it in him. Sin, therefore, is never spared; for it is never remitted without punishment. Thus King David, who, after his confession, was greeted by the prophet Nathan with these consoling words—‘The Lord also hath taken away thy sin,’³—had nevertheless, to endure many grievous afflictions *afterwards*, as a satisfaction due to the guilt of his offence. In like manner, *we are absolved from the sin of our first parents* in the laver of baptism; but though cleansed and absolved from the *guilt* of that sin, we must still suffer death in the flesh. With truth therefore is it said: ‘Knowing that thou didst not spare the offender;’ for even when God looses our sins, he himself clears them out from the root, if we do not. He takes care to cleanse his elect, by temporal affliction, from those stains of iniquity, which he dislikes to punish in them for an eternity.”⁴

SECTION THE THIRD.

OF THE SACRAMENT OF EXTREME UNCTION.

Our merciful Redeemer, Christ, not only instituted sacraments, by which, as by salutary remedies, we should be assisted at our entrance into, and progress

¹ Concil. Trident. sess. 14, c. 8, de satisfactionis necessitate et fructu.

² Job ix. 28.

³ 2 Kings xii. 13.

⁴ Gregor., Exposit. moral. lib. 9, c. 27, in Job c. ix.

through, the Church; but he also instituted the sacrament of *Extreme Unction*, for our departure from life, that by its means, as by means of an impenetrable shield, we may be defended against the Adversary, who at that time in particular strains every nerve and employs every artifice to effect our eternal ruin. Hence it is sometimes called the sacrament of the dying; sometimes the sacrament of the anointing of the sick; and at other times extreme unction—for, of all the sacred unctions the Lord committed to his Church, this is the last to be administered. “This sacred unction of the sick was instituted,” says the Council of Trent, “as a true and proper sacrament of the New Testament, intimated by Christ our Lord in the Gospel of Saint Mark,¹ and afterwards recommended to the faithful and promulgated by Saint James the apostle, the brother of our Lord. ‘Is any man,’ says St. James, ‘sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.’”² These are the words quoted by the Council of Trent;³ and in these words we have every thing that is essentially requisite for a sacrament. Firstly, we have the *external* rite, viz., the anointing with oil, and also the prayer of the priest: by these the *matter* and *form* of the sacrament are described. Secondly, we have the efficacy and virtue of the sacrament in the latter words: ‘And the prayer of faith shall *save* the sick man; and the Lord shall *raise him up*: and if he be in sins they *shall be forgiven him*.’

For the virtue of this sacrament, as the Council of Trent well explains it,—“Is the grace of the Holy

¹ Mark vi. 13.

² James v. 14, 15.

³ Concil. Trident. sess. 14, c. 1, de institutione Sacramenti Extremæ Unctionis.

Ghost, whose anointing blots out offences, if any yet remain to be expiated, and cleanses from the effects of sin. It also raises up and strengthens the soul of the sick man, by exciting within him great confidence in the Divine mercy: whereby the sick man is relieved, and enabled to bear more patiently the inconveniences and pains of his disorder, and to resist more effectually the temptations of the devil—the heel of the betrayer. Sometimes, also, when it is expedient for the salvation of his soul, man's corporal health is restored.”¹ Finally, that Christ was the author of the institution, is plainly shown by the following words of Scripture—‘And let them (the priests) pray over him, anointing him with oil IN THE NAME OF THE LORD:’ that is, by the authority of the Lord, and by virtue of the rite instituted by the Lord, as is clear from many similar passages of Scripture.² For as the apostles cannot confer *grace of themselves*; therefore they cannot annex grace to any particular rites. But here the apostle positively and absolutely promises *grace* to those who make a legitimate use of this rite—a thing that he never would have done, *had it not been annexed to it by CHRIST*.

And repudiating the depraved interpretation of innovators, which, through the grace of God, we shall expose in the end of this section, we now proceed to show that what we have already laid down is the true sense and meaning of the apostle's words, and that it is confirmed by the perpetual practice and doctrine of the Catholic Church, as will appear beyond all doubt from the following testimonies of the fathers and councils. Pope Innocent the First, who, as the fathers of the Council of Milevi testify, was an ornament to the apostolic chair,³ after reciting the

¹ Concil. Trident. sess. 14, c. 2, de effectu Sacramenti Extremæ Unctionis.

² Acts x. 48; and Acts xix. 5.

³ Tom. 1, Conciliorum, epist. Concil. Milevitan. ad Innocentium Papam.

words of the apostle James, subjoins: "This passage is, doubtless, to be received and understood as regarding the faithful in *severe corporal sickness*, when they are to be anointed with the holy oil of chrism. And it is lawful that this oil, consecrated by the bishop, should be used, not only by priests, but by all Christians in anointing themselves or others, in cases of necessity." A little after, he more clearly shows this unction to be of the number of the sacraments. "This," says he, "cannot be administered to penitents, *as it is in its nature a sacrament*. For how can it be supposed that any one sacrament can be given those to whom the rest are denied?" Finally, in the same epistle he exhorts Decentius to preserve in his church the Roman custom concerning this sacrament, as well as the other things on which he consulted him. "Dearest brother," saith Innocent, "to every thing which you desired to have explained by us, we, of our authority, have taken care to return as answer,—that you must carefully preserve and guard in your church, the practice of the Church of Rome, *whence yours derives its origin*."¹

And St. Augustin says: "As often as sickness attacks, let the sick man receive the body and blood of Christ, and then anoint his body, in compliance with the following commandment of the Scripture:—'Is any man sick? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall *save the sick man*; and the Lord *shall raise him up*: and if he be in sins, *they shall be forgiven him*.'² See, brethren, how he who in sickness has recourse to the Church, deserves to receive health of body, and to have his sins forgiven him."³ These are the words of Augustin on the sacrament of ex-

¹ Tom. 1. Conciliorum, epistola regularis Innocentii primi Papæ ad Decentium, Eugubinum episcopum, c. 8.

² James v. 14, 15, &c. ³ August. tom. 10, de tempore, ser. 215.

treme unction. St. Gregory the First, also, in his "Book of Sacraments," to which *the liturgy of the Church of England is deeply indebted*, describes not only the manner and form of consecrating the oil, but also the form and rite of administering the sacrament of extreme unction.¹

St. Chrysostom compares this sacrament, as to its effect, with baptism, when, commending the dignity of the sacerdotal order, he says: "For they obtain the power of forgiving us our sins, not only in baptism, but afterwards too. 'Is any man,' saith Saint James, the apostle, 'sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.'"² Such are the words of the great Saint John Chrysostom.³ And Origen also, who flourished at a much earlier period than the fathers we have already quoted, ascribes to priests, because of this passage of St. James, the power of remitting sins. "There is yet," saith Origen, "a seventh, but a severe and arduous mode of obtaining the remission of sin, viz. by penance; when the sinner washes his couch with tears, when his tears make his bread day and night, and when he blushes not to lay open his sins to the priest of the Lord, and seek for medicine," &c.⁴ And after speaking of the sacrament of penance, Origen adds respecting the sacrament of extreme unction—"That whereby is fulfilled, what the apostle Saint James commands: 'Is any man sick? Let him call in the priests of the Church, and let them impose hands upon him, anointing him with oil IN THE NAME OF THE LORD: And the prayer of faith shall *save the sick man*: and if he be in sins, *they shall be forgiven him*.'"

¹ Gregor. tom. 5, lib. Sacrament. Edit. Paris.

² James v. 14, 15.

³ Chrys. tom 5. lib. 3, de sacerdotio.

⁴ Origenes tom. 1, homil. 2, super Leviticum.

⁵ James v. 14, 15, &c.

We shall here omit the testimonies of the provincial councils, which may be adduced on this subject, as it will suffice for our present undertaking, to confirm the truth of this sacrament by the authority of the general ones. In the first place then, Martin the Fifth decreed, in the general Council of Constance, that the following question should be put to those who were suspected of heresy: "Do you believe that the Christian who contemptuously omits to receive the sacrament of confirmation, or that of extreme unction, thereby commits a mortal sin?"¹ Secondly, in the general Council of Florence, Eugene the Fourth, in a decree given the Armenians, and which was cheerfully received by the Greeks in Council, enumerates extreme unction among the SEVEN SACRAMENTS of the Church, and confirms and defines, on the testimony of the apostle Saint James, its matter, form, efficacy, use, and by whom it is to be administered. Moreover, the Greek schismatics, and this is a remark worthy of attention, *though separated and divided from the Latin Church for many ages*, hold extreme unction to be a sacrament of the New Law: for it is a fact supported by the authority of Bellarmine, Estius, and other celebrated doctors, that when Hieremias, then patriarch of Constantinople, was consulted by the Lutherans respecting extreme unction, and the other sacraments, which Protestants controvert, he most positively and distinctly declared that the doctrine preserved and taught by the Greeks, was just the same as that which the Roman Church preserved and taught. "For," says Bellarmine, in the place now quoted, "Hieremias states in reply to the Confession of the Lutherans, c. 7, that there are SEVEN TRUE AND PROPER SACRAMENTS, and that there are neither more nor less. He also ranks extreme unction among them—calls it a Divine sacrament—and says it was fully and clearly unfolded by the apostle James."²

¹ Tom. 2, Conciliorum, Concil. Constantiens. sess. 45, seu ultima.

² Bellar. tom. 3, lib. de Extrema Unctione, c. 4.—Estius comment. in Epist. Jacobi c. 5.

Finally, after the Council of Trent, in its seventh session,¹ enumerates extreme unction among the SEVEN SACRAMENTS of the New Law, it then, in the fourteenth session, gravely explains and learnedly defines the institution and efficacy of this sacrament, and also teaches by whom it is to be administered, annexing at the same time the first canon with the following anathema:—"If any one shall say, that extreme unction is not truly and properly a sacrament instituted by Christ our Lord, and promulgated by the blessed apostle James; but only a rite received from the fathers, or a human invention—let him be anathema." And we again read, in the second canon, framed in the same session, "If any man say, that the holy anointing of the sick doth not confer grace, or remit sins, or raise up the sick; but that it hath now ceased so to do, as if the grace of healing existed only in former times—let him be anathema."²

Although the testimonies which we have now adduced clearly establish, that the words of the apostle James are to be understood of extreme unction as a sacrament duly instituted; yet innovators do not cease to distort the true sense of these words, and depravely apply them to the miraculous gift of healing, which they acknowledge to have existed at the time of the apostles, but which they allege to have now ceased. The absurdity and folly of this interpretation, can be proved by many arguments deduced from the very context of the scriptural words themselves. Firstly, because the use of the anointing in this case, is peculiar to such as *have been baptized*: 'Is any man,' saith the apostle, 'sick amongst you?' Amongst *you*, that is, amongst the faithful, a term which, in the language of the Catholic Church, is applied only to

¹ Concil. Trident. sess. 7, can. 1, de Sacramentis in genere.

² Concil. Trident. sess. 14, Doctrina de Sacramento Extremæ Uctionis c. 1, 2, 3—Et ibidem can. 1, 2, &c. de Sacramento Extremæ Uctionis.—Vide etiam canonem tertium et quartum.

such as have received baptism.¹ And there exists no doubt, says Pope Innocent the First, that these words of Saint James should be received and understood as having reference to the *faithful* in their corporal infirmities.² But the gift of healing, as is evident from the Acts of the Apostles, was also applied to infidels, and people who were not at all baptized.³ Nay, indeed, this miraculous gift, as to its use, rather regarded those who were unbelievers.⁴ Wherefore, we find that the apostle Paul, who healed the father of Publius, when sick of fever, and a multitude of people in the island of Malta, did not restore Timothy who was in delicate health, Epaphroditus who lay dangerously ill, or Trophimus whom he left sick at Miletus :⁵ knowing the persons in whose favour he was, and those for whom he was not, to exercise the gift of miracles.⁶

In the next place, the *priests of the Church* are, according to the command of the apostle James, to be brought to the faithful *when sick*. But the gift of healing was a special gift,⁷ not given to *all* priests, or to priests exclusively : therefore, according to the sense put upon this passage by innovators, the apostle ought not to have said, let the sick man bring in the priests of the Church ; but let him bring in *such of them as possess the grace of curing disease*. Thirdly, the gift of healing was confined in its effects to what was merely corporal—it extended to the health of the body only : whereas the anointing prescribed by St. James, conferred on such as were sick an effect principally spiritual, viz. the remission of sins. ‘ And if (saith the apostle) he be in sins, *they shall be forgiven him*. Nay indeed, the following words—‘ And the prayer of faith shall save the sick man ; and the Lord shall raise him up,’⁸ are, according to the fathers of the

¹ Vide August. tom. 9, lib. de Pastoribus, c. 13.

² Tom. 1, Conciliorum, Epistola regularis Innocentii Papæ primi ad Decentium Eugubinum Episcopum, c. 8.

³ Acts xxviii. 8, 9.

⁴ 1 Cor. xiv. 22.

⁵ Tim. v. 23 ; Philip. ii. 27 ; and 2 Tim. iv. 20.

⁶ 1 Cor. xvi. 22.

⁷ 1 Cor. xii. 9, 30.

⁸ James v. 15.

Councils of Florence and Trent, to be understood as regarding the health *of the mind* in the generality of cases, and that of the body only occasionally, and when it is expedient for the salvation of the soul.¹ For whereas (as St. Augustin very properly observes) “the great and salutary object of the sacraments, pertains more to the hope of future, than to the retention or gaining of present benefits;”² therefore it was not necessary that bodily health should be absolutely promised to the faithful by this or any other sacrament of the Church, unless in as much as it conduced to the salvation of the soul, and the acquisition of heavenly benefits. Fourthly, by the grace of healing, the apostles and others, not only healed the *sick*, but also the *blind* and the *lame*; whereas in the present case, the infirm and languishing are *alone* the persons whom Saint James desires to be anointed. Finally, the principal object of anointing in this case, is moral and perpetual in its effects, which is evident from what has been already said. Since then the object for which it was instituted, constitutes the soul of the institution; it therefore follows, that while the soul remains, the institution lives. Add to the foregoing, that as *all* the other institutions mentioned by Saint James, in his Epistle, regard the Christians of *all* periods of time; why should it be believed that this institution *alone* is temporary? and, as innovators would fain have it, scarcely of the duration of a single century?

The other objection which innovators are also in the habit of advancing, namely—that the apostle ascribed the remission of sins to the prayer—therefore that he did not attribute it to the anointing—is likewise far from following as a consequence. For the apostle ascribed the effect to the prayer *and* the anointing together; to the anointing as to the *matter*; to the prayer, as to that in which consists the *form*—

¹ Concil. Florent. et Trident. locis supra citatis.

² August. tom. 3, Enchirid. ad Laurent. c. 66.

‘And let them *pray* over him, *anointing* him with oil IN THE NAME OF THE LORD.¹ You see that the prayer and the anointing are *united*. The peculiar wording of this sentence is also to be observed. The apostle does not say: And let them pray *for* him; but let them pray *over* him, anointing him with oil. And in the very next verse he adds:—‘And the prayer of faith *shall save* the sick man; and the LORD shall *raise him up*: and if he be in sins, *they shall be forgiven him*.’ Here the apostle James, by synecdoche, ascribes the effect of the sacrament to the form, as to the superior part. For it is certain, both from the doctrine and practice of the Church, that the form of this sacrament consists in the prayer.² It is also called ‘the prayer of faith.’ Firstly, because it proceeds from the faith of the Church, which he who administers the sacrament represents—which he relies on for assistance—and from which his power is derived. In the next place, it is so called, because, as we have already observed, it is instituted for the *faithful alone*. And lastly, because it is by the aid of faith only that we are enabled to understand this sacrament, and because a great mystery of faith is involved therein.

SECTION THE FOURTH.

OF THE SACRAMENT OF ORDER.

Whenever Catholic doctors speak of the Sacrament of *Order*, they mean by the term the *exterior* and *sensible* ordination, by which a man is elevated to the ecclesiastical degree; but not the degree itself, which, as it is not perceptible to any of our senses, cannot, it is evident, be a sacrament. And concerning order thus received, the doctors of the Church teach, ac-

¹ James v. 14.

² Tom. 3, Conciliorum, Concil. Florent. Decret. Eugenii IV. ad Armenos.—Concil. Trident. sess. 14, Doctrina de Sacramento Extremæ Uctionis, c. 1.—Gregor. tom. 5, lib. Sacramentorum, Edit. Paris.

according to the Catholic faith, that it is truly and properly a sacrament of the New Law. We must however observe, that the point of controversy between Catholics and innovators is not—whether each one of what are commonly called orders be a sacrament; but whether taking them collectively and indefinitely, there be any one order amongst them to which the nature of a sacrament of the New Law properly appertains. Catholics unanimously hold and believe in the affirmative; but you, brethren, following the course of the innovators, abandon the way of truth, and turning aside from it, adopt the negative.

The Catholic doctrine on this subject, is supported by Scripture, which ascribes to the sacrament of order, every thing requisite for a proper sacrament of the New Law. For, in the first place, Scripture ascribes to it an *external* and *sensible* sign—namely, the imposition of hands. ‘Neglect not,’ saith Saint Paul, ‘the grace that is in thee, which was given thee by prophecy, with the *imposition of the hands of the priesthood*.’¹ And in the next place, Scripture annexes to this sign the grace of God. For we read in the second Epistle of Paul the apostle to Timothy, the following words:—‘For which cause I admonish thee, that thou stir up *the grace of God*, which is in thee BY THE IMPOSITION OF MY HANDS.’² Finally, as no man can, of his own authority, confer grace, or annex it to any particular sign; hence it is perfectly clear from Scripture, that this sign was instituted by Christ for the purpose of conferring grace: for Scripture teaches us that the apostles not only used this rite in ordination, but that they also transmitted it to their successors. This is proved from the fifth chapter of the first Epistle of St. Paul to Timothy, where we read: ‘Impose not hands lightly upon any man.’³ The same is also proved by the constant and

¹ 1 Timothy iv. 14.

² 2 Timothy i. 6.—See also Acts vi. 6, and Acts xiv. 22.

³ 1 Timothy v. 22.

invariable practice of the Church, which is the best interpreter of Scripture.

In confirmation of the truth of this sacrament, we shall produce the testimonies of two or three of the ancient fathers, who were renowned for their piety and learning. St. Gregory the First, who furnishes a rich and important testimony on the sacrament of order, saith: "Who are they who now sell doves in the temple of God, but they who in the Church receive a price for the imposition of hands? through which imposition, indeed, the Holy Ghost is given them from heaven. The dove therefore is sold, because the imposition of hands, through which the Holy Ghost is received, is granted upon a price paid down."¹ And St. Leo the Great, in his epistle to Dioscorus of Alexandria, teaches that, according to the apostolic doctrine, both they who confer and they who receive holy orders, should be fasting at the time—"In order," saith he, "that we may understand what should be the devotion of those who confer, and of those who receive them; and also the extreme caution with which we should guard against so blessed a sacrament appearing to be accomplished in a negligent manner."²

But St. Augustin writes with the greatest clearness of all the ancients, respecting this sacrament. In the first passage which we shall quote from him, he says: "But suppose clergymen be ordained for the purpose of collecting congregations of the people, though the congregations of the people do not follow, yet the *sacrament* of ordination remains in those who have been ordained. And even if a clergyman be suspended for any offence, he doth not, though awaiting judgment, lose this *sacrament of the Lord*

¹ Gregor. lib. 40, Homiliarum de diversis lectionibus Evangelii, homil. 17.

² Leo epist. 81, ad Dioscorum Alexandrinum Episcopum c. 1.—Vide etiam epist. 87, ad Episcop. Aphrican. &c., c. 1.

once given him by the *imposition of hands*.”¹ The same St. Augustin, writing against Parmenianus, the Donatist, says: “For this assertion, which some of those who have been convicted by the truth began to make, namely—he who deserts the Church does not indeed forfeit baptism, but forfeits the right of administering it—appears to be false and unmeaning on many accounts. In the first place, because no reason is shown why he who *cannot* lose baptism, *can* lose the right of administering it. For both (baptism and order) are *sacraments*, and both are given to man by a certain consecration; the one when he is baptized, the other when he is ordained: and therefore in the Catholic Church, neither of them can ever be repeated. Thus when the Donatist prelates, renouncing their schism, come over to us for the sake of peace—should it seem expedient to continue them in the exercise of the same functions as they before discharged—we do not re-ordain them: for as their baptism, so also their ordination, remains entire. The evil consisted in their schism, which is corrected by the peace of unity; not in the *sacraments*, which, on whomsoever they be bestowed, are always unchangeable. And though the church may deem it expedient that such prelates should not discharge their offices; they nevertheless retain their ordination. Wherefore, lest the *sacrament*, and not the man, should appear to have suffered injury, hands are not again imposed upon them before the people. And even should this happen to be done through ignorance, provided it be not defended with obstinacy, but immediately corrected when discovered, it is easy to obtain pardon for it—‘For our God is not a God of dissension but of peace.’”² Neither are the sacraments of his Church displeasing to him, even in those who have withdrawn from the Church; but they who have withdrawn, are

¹ August. tom. 6, lib. de bono conjugali contra Jovinianum, c. 24.

² 1 Cor. iv. 33.

themselves his enemies." And a little further on he adds: "If we be wrong, let them (the Donatists) explain, how the baptismal *sacrament* cannot, and how the *sacrament* of ordination can be lost: for they assert that whosoever deserts the Church, does not forfeit the sacrament of baptism, yet does forfeit that which gives him the right of administering baptism. For if both be sacraments, *which no person doubts*, why is not the former lost, and why is the latter? Injury can be done to neither sacrament."¹

Again, St. Augustin says: "The sacrament of baptism is that conferred on the person baptized; the sacrament of ordination, is that which gives the right of baptizing. And as he who, after baptism, forsakes the unity of the Church, does not thereby lose the sacrament of baptism; so in like manner, whoever forsakes the Church after ordination, loses not the sacrament whereby baptism is administered: for no sacrament can suffer injury. If he depart from the society of the wicked, the sacrament too departs; if he remain among the wicked, that too remains. Since it is then admitted, that he who has departed from unity, could not lose his baptism; it therefore follows—as his departure from unity destroyed not his right of administering it—that the validity of the baptism given by him must likewise be admitted. For as they who received baptism before their separation, are not rebaptized on their return; so they who were ordained before their separation, are not re-ordained on their return. So far from this being the case, they are allowed to discharge the same offices in the ministry as they before discharged, provided it be for the good of the Church; and though they should not act in the capacity of ministers, they yet retain the *sacrament of their ordination*, and therefore hands are not again imposed upon them before the laymen. For when Felicianus deserted us together with Maximinianus,

¹ August. tom. 7, contra epistolam Parmeniani, lib. 2, c. 13.

he lost neither the sacrament of baptism nor that of order; but now we have both himself and those whom, during his separation, he baptized in the Maximinian schism."¹ These are the words of Augustin.

The testimonies already adduced clearly demonstrate what the Catholic doctrine on the sacrament of order was in the early ages of the Church; but as two general councils, namely, those of Florence and Trent, have defined holy order to be truly and properly a sacrament of the New Law, instituted by Christ,² there is no room for doubt left to those who love truth, and whose desire it is to promote the peace of the Church. Moreover, in the ordination of a priest, the order bestowed on whom is the first and principal one of all the others, and that in which all the rest are consummated, there is conferred, as the Council of Trent teaches, a twofold spiritual power.³ The one is the power of consecrating, offering, and administering the body and blood of Christ; the other the power of remitting and retaining sins. The first was given by Christ to the apostles and their successors in the priesthood, by these words of the Gospel: '*Do ye this* for a commemoration of me.'⁴ Whence St. Justin Martyr in his dialogue with Tryphon, speaking of this power, says: "God accepts sacrifice from none, *except his own priests*. Wherefore, by showing preference in favour of the *only* sacrifice to be offered in his name, that is, the eucharist of bread and the chalice, instituted by Jesus Christ, and now celebrated by Christians all over the earth, God testifies that this sacrifice is well pleasing and acceptable to him. But the sacrifices offered by you and your priests, he disdainfully rejects in these words: 'I will not accept

¹ August. tom. 7, de baptismo contra Donatist. lib. 1. c. 1.

² Tom. 3, Conciliorum, Concil. Florent. in decret. Eugenii iv. ad Armen.—Concil. Trident. sess. 7, can. 1, de Sacramentis in genere; et sess. 23, de Sacramento ordinis c. 1, 3; et ibidem can. 3, 4, &c.

³ Concil. Trident. sess. 23, de Sacramento Ordinis, c. 1.

⁴ Luke xxii. 19. See also 1 Cor. xi. 23, 24, &c.

sacrifices from your hands: because from the rising of the sun even to the going down, my name is glorified among the Gentiles: but ye profane it.'"¹ Such are the words of Justin Martyr.² The author of the commentary ascribed to St. Ambrose also speaks of this power, when he says that by ordination the priest is authorized—"to offer sacrifice to God in the place of the Lord, his own conscience being his witness."³ But we shall say more on this subject when we come to examine the thirty-first article.

The other power given to priests in ordination, is that of remitting and retaining sins.⁴ "Temporal princes," says St. Jerom, "possess, it is true, the power of enchaining; but this power is limited to the body—whereas the sacerdotal chain, of which I speak, reacheth the soul, and extendeth even to heaven. So that what the priests pronounce here below, God ratifies above—the MASTER confirms the sentence of his servants. For what can you say this is, but a complete power over the concerns of heaven granted them by God? 'Whose sins you shall retain,' saith our Lord, 'they are retained.'⁵ What power, I ask, can be greater than this?"⁶

Also St. Gregory the First, considering these words of the Gospel—"Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained,"⁷ says: "It is delightful to behold to what a pitch of glory the disciples, called to duties so humble, have been exalted. For not only are they secured as to their own salvation, but they also receive power to loose the bonds of others. The

¹ Malachias i. 10, 11.

² Bibliothec. Pat. tom. 2, Justinus Martyr. dialog. cum Trypho Judæo.

³ Inter opera Ambrosii, tom. 5, comment. in 1 Tim. c. 4. v. 14.

⁴ John xx. 22, 23.

⁵ John xx. 22.

⁶ Chrysost. tom. 5, de sacerdotio lib. 3.—Vide etiam Theophyl. enarrat. in Evangel. Joannis c. 20. v. 22, 23.

⁷ John xx. 23.

sovereignty of the heavenly judgment is allotted them ; so that, acting in the place of God, they can retain the sins of some, and loose those of others.”¹ With respect to this power, see subsection the second, on Confession.

Moreover, the power conferred by the sacrament of order is also accompanied with *grace*, which sanctifieth the person ordained, so as to enable him to make a good exercise of this power, and to discharge the duties of his office in a laudable manner. Wherefore St. Cyril of Alexandria, considering the words of the Gospel of St. John,² as quoted above, says : “ As soon as Jesus Christ had honoured them with the great dignity of the apostleship, and constituted them the disposers and priests of his Divine altars, he immediately sanctifies them, by breathing out the Spirit abundantly upon them, in order that we should firmly believe, that the Spirit is not different from the Son, but consubstantial with him, and through him proceeding from the Father. He also shows how it necessarily follows as a consequence, that the Spirit is given to those who are chosen by him for the Divine apostleship. And why is the Spirit given them ? Because they can do nothing pleasing to God, neither can they emancipate themselves from the trammels of sin, unless they be first endowed with virtue from on high, and transformed into something other than what they were. And for this reason was it said to a certain man of the ancients : ‘ The Spirit of the Lord shall come upon thee, *and thou shalt be changed into another man.*’³—Saint Paul also, who possessed the most consummate wisdom, when relating that he laboured in the apostleship, immediately subjoined :— ‘ Yet not I, *but the grace of God with me.*’ ”⁴ Then, after narrating the consecration of Aaron and his sons,⁵ Cyril adds : “ For as water and blood are the

¹ Gregor. lib. 40, Homiliarum de diversis lectionibus Evangelii, Homil. 26.

² John xx. 22, 23.

³ 1 Kings x. 6.

⁴ 1 Cor. xv. 10.

⁵ Exodus xxix.

things by which sanctification was produced ; how, or by whom, can it be doubted that the beauty of truth should be moulded in types still more obscure ? Our Lord Jesus—the figure of the law being translated into the force of truth—perfected for himself the priests of his divine altars : for Jesus is the acme of perfection. He perfected them indeed by means of true sanctification, rendering them partakers of his own nature by communicating to them the Spirit, and remoulding, as it were, the nature of man unto supernatural force and glory.”¹

The Council of Florence defines the effect of this sacrament to be an increase of grace, in order that those upon whom it is conferred may live in a manner becoming their ministry.² And the Council of Trent, which was assembled at a later period, hath defined that sanctifying grace is conferred by means of holy orders. Here are the words of the council :—“Whereas it is evident from the testimony of Scripture, from apostolical tradition, and the unanimous consent of the fathers, that grace is conferred by means of sacred ordination, which is performed by words and external signs ; no one should doubt, that order is truly and properly one of the SEVEN SACRAMENTS of the holy Church. For the apostle saith, ‘I admonish thee, that thou stir up *the grace of God*, which is in thee **BY THE IMPOSITION OF MY HANDS**. For God hath not given us the spirit of fear : but of power, and of love, and of sobriety.’ ”³ These are the words pronounced by the Council of Trent.⁴ How beautifully does Saint Paul here describe by the fruits of sanctification, the Holy Spirit given by Christ to his apostles and their successors in the priesthood, by means of sacred ordination !⁵ The

¹ Cyril. Alexan. tom. 4. comment. in Joan. lib. 12.

² Tom. 3, Conciliorum, Concil. Florent. in Decreto Eugenii Papæ ad Armenos.

³ 2 Timothy i. 6, 7.

⁴ Concil. Trident. sess. 23, de Sacramento Ordinis, c. 3.

⁵ John xx. 22, 23.

Holy Spirit banishes from them servile and worldly fear; confers on them virtue and fortitude in the discharge of their offices; inspires them with charity towards God and the flocks subject to their charge; and bestows on them a spirit of sobriety, moderating all inordinate desires and passions.¹

“But,” to use the words of the Council of Trent, “as the sacerdotal ministry is a divine work, it was meet, for the exercising of it with greater dignity and veneration, that there should be in the methodical arrangement of the Church several and different orders of ministers, whose office it should be to wait upon the priests;”² and that by these orders, as by so many steps, they should rise to the priesthood, as we see is the case even at the present day. For the decrees of pontiffs, the canons of councils, the works of the ecclesiastical historians, and the writings of the fathers, manifestly show that not only has the deaconship, mentioned in the Holy Scriptures, been in use in the Church since the days of the apostles; but also the names and ministries of the other inferior orders, namely, those of subdeacon, acolyte, exorcist, lector, and janitor. We shall however quote a few passages from the fathers and councils, in order to show more clearly that this usage has always subsisted in the Church.

First, the canons, commonly called the “Canons of the Apostles,” make mention of this variety of orders. The second canon runs thus—“Let the priest be ordained by one bishop, so also the deacon, and the rest of the clergy.”³ St. Ignatius, who died a martyr, *and who was the disciple of the apostles*, in his epistle to the people of Antioch, expressly salutes the subdeacons, lectors, exorcists, and janitors.⁴ St. Cyprian

¹ 2 Timothy i. 6, 7.

² Concil. Trident. sess. 23, De Sacramento Ordinis, c. 3.

³ Tom. 1, Conciliorum, Canon. Apostol., can. 2.—Vide etiam can. 9, 17, &c.

⁴ Bibliothec. Patrum tom. 1, Ignatii epist. ad Antiochenos.

makes mention of Mettius, a subdeacon, and of Nicephorus, an acolyte.¹ And St. Cornelius, pope and martyr, in his epistle to Fabius, bishop of Antioch, enumerates all the orders in these words: "He" (Novatian) "was not ignorant—for how could he? that in it (namely, the Roman Church) there were six and forty priests, seven deacons, seven subdeacons, and forty-two acolytes, exorcists, and lectors, together with fifty-two janitors."²

Pope Damasus relates, in his Pontifical Book, that Caius, pope and martyr, decreed, that all the orders should be gone through before any man could rise to the episcopacy. "He decreed," says St. Damasus, "that whoever was worthy to be constituted bishop should go through all the orders in the Church in the following manner:—That he should first be janitor, lector, exorcist, acolyte; that he should next be ordained subdeacon, deacon, priest—and then consecrated bishop."³ The fourth Council of Carthage, at which St. Augustin was present, enumerates all and every one of the orders and their rites, and also explains that they are conferred by means of ordination.⁵ The Council of Florence likewise enumerates them.⁶ And finally, the Council of Trent not only enumerates all the orders; but also enacts thus in its second canon:—"If any one say that, besides the priesthood, there are not in the Catholic Church, other orders, both major and minor, by which as by certain steps, the priesthood is to be reached—let him be anathema."⁷

¹ Cyprian. epist. 42, ad Cornelium Papam.

² Euseb. Cæsar. hist. ecclesiast. lib. 6, c. 35, epist. Cornelii Papæ ad Fabium Antiochen.

³ Tom. 1, Conciliorum, Decreta Caii Papæ ex libro pontificali Damasi Papæ.—Vide etiam ex eodem libro pontificali decreta Sylvestri primi Papæ, ubi omnes septem. ordines enumerantur.

⁴ Tom. 1, Conciliorum, Concil. Carthaginens. 4, can. 2, 3, 4, &c.

⁵ Tom. 3, Conciliorum, Concil. Florentin., in Decreto Eugenii IV. ad Armenos.

⁶ Concil. Trident. sess. 23, de Sacramento ordinis, c. 2, ibidem. can. 2.

SECTION THE FIFTH.

OF THE SACRAMENT OF MARRIAGE.

“The father of the human race,” to use the words of the Council of Trent,¹ “guided by the instinct of the Divine Spirit, pronounced the matrimonial bond to be perpetual and indissoluble, when he said: ‘This is bone of my bone, and flesh of my flesh—For this cause shall a man leave father and mother, and cleave unto his wife: and they shall be two in one flesh;’² yet, strictly speaking, marriage was not, either in the state of innocence, or in that of corrupt nature, *before Christ*, a sacrament conferring grace. For in the state of innocence, there was no need of sacramental grace, since there was no concupiscence, or sin, and consequently no need of a remedy to counteract them. And the blessings given to our first parents, when God said to them: ‘Increase and multiply, and fill the earth,’³ conferred no *spiritual grace*; but, as St. Augustin teaches,⁴ corporal fecundity only, which, as it was common to them with all animals,⁵ remained with them even after they had become offenders. Moreover, we do not read in Scripture, neither does tradition inform us, that, in the state of corrupt nature before Christ, marriage was established as a sacrament properly so called: Nay, indeed, under the Old Testament, polygamy and divorce, which are utterly repugnant to this sacrament, were tolerated by Divine permission. Wherefore, St. Augustin teaches, that marriage is a sacrament only in the Church:⁶ because in the Church alone is it held to be indissoluble, when

¹ Concil. Tridentin. sess. 24, doctrina de Sacramento Matrimonii.

² Genesis ii. 23, 24. See Matthew xix. 4, 5, 6, and Ephesians v. 31, 32.

³ Genesis i. 28.

⁴ August. tom. 1, lib. 13, Confessionum, c. 24.—Idem etiam tom. 5.

⁵ ‘De Civitate Dei,’ lib. 14, c. 21, 22.

⁶ Genesis i. 22.

⁶ August. tom. 6, lib. de bono conjugali contra Jovinianum, c. 7, 15, 18, 24.

once consummated. Add the following consideration, that under the Old Law, grace was not at all so necessary, as it is under the New, to enable people to bear with the annoyances occurring in the matrimonial state; for then, by means of polygamy, divorce, &c., many conjugal difficulties were obviated, which now render grace the more necessary.

Under the New Testament, Christ our Lord (polygamy and divorce being done away with) reduced matrimony to its original institution,¹ and raised the marriage of the faithful into a sacrament. "For," as the Council of Trent teaches, "Christ himself, the author and perfecter of all the venerable sacraments, by his passion merited for us that grace, which should perfect natural love—strengthen the indissoluble union—and sanctify the married. This the apostle Paul intimates, when he says—'Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it'—presently adding; 'This is a great sacrament: but I speak in Christ, and in the Church'²—Wherefore (continue the fathers of the council), as matrimony, under the evangelical law, doth, through Christ, excel in grace the primitive marriages; with good reason therefore have our holy fathers, councils, and the universal tradition of the Church always taught, that it is to be reckoned among the SACRAMENTS of the New Law."³ These are the words pronounced by the fathers of this universal council.

The Council of Florence also teaches that the object of this sacrament, mentioned by the apostle Paul in the passage now quoted from his epistle to the Ephesians, is to be found in its signification of the indivisible union of Christ and his Church.⁴ But as this indivisible union of Christ and his Church is twofold

¹ Matthew xix. 4, 5, 6, &c.

² Ephesians v. 25, 32.

³ Concil. Trident. sess. 24, doctrina de Sacramento matrimonii.—Vide Cyril. Alexand. tom. 4, lib. 2, comment. in c. 2, Joannis.

⁴ Tom. 3, Conciliorum, Concil. Florent. in decreto Eugenii IV., ad Armenos.

—the one by the conformity of his nature with ours;¹ the other by the spiritual love which he bears his Church:² if the marriage of the faithful did not in addition to the power of the body which it mutually gives those who enter into that state, also confer spiritual love for the purpose of indissolubly uniting their minds, it would not perfectly represent the union subsisting between Christ and his Church through spiritual love. Furthermore, since it is a most difficult thing to be so bound to a woman, as that for no cause, and by means of no dispensation, can the union be dissolved when once consummated, or a second wife taken during the lifetime of the first—who can believe that God instituted a state so difficult, without at the same time conferring on us the assistance of his grace for the purpose of overcoming the difficulty? Add to this, that the New Law, which the Scripture calls—‘A sweet yoke, and a light burden,’³ would, when compared with the Old, far exceed it for severity, in this respect, were not the marriage of the faithful accompanied by *grace*: for the Hebrews were allowed a number of wives together, and were also allowed to dismiss them with impunity by a bill of divorce.

But independently of any other reasons, the authority of two general councils, whose province it is to define matters of faith, should suffice for determining the present question. The general Councils both of Florence and Trent, define matrimony to be a true and proper sacrament of the New Law—and punish with anathema those who deny it.⁴ Yet since innovators are in the habit of boasting in their writings and public harangues, that the ancient fathers and doctors have never mentioned the sacrament of mar-

¹ John i. 14.

² Ephesians v. 25, 26, 27, &c.

³ Mat. xi. 30; and 1 John v. 3.

⁴ Tom. 3, Conciliorum, Concil. Florent. in decret. Eugenii IV. ad Armenos.—Et Concil. Trident. sess. 24, doctrina de Sacramento matrimonii.—Et ibidem. can. 1.

riage, or given to marriage the appellation of a *sacrament*, it will be worth while, in order to show the falsehood of their vain boastings, to produce some testimonies from the writings of the fathers and doctors of the ancient Church, in which they explicitly teach, or at least imply, the doctrine laid down by the Church at the present day respecting this sacrament.

St. Chrysostom in his fifty-sixth homily on Genesis, speaking of the marriage of Jacob with Lia, the daughter of Laban, and comparing it with the Christian marriages, says: "Is it not absurd, that we who have received so great grace and mercy, and are partakers of the tremendous and unspeakable sacraments, should in this respect be inferior to Laban, who was as yet addicted to the worship of idols? Or do you not hear the apostle Paul, telling you, **THAT MARRIAGE IS A SACRAMENT**, and that it is the image of that love, which Christ declares towards his church?"¹ These are the clear and forcible words of Chrysostom. Pope Innocent the First, in his ninth epistle to Probus declares that—marriage is founded on DIVINE grace;² and what, we ask, does this mean, but that marriage is confirmed by means of the grace conferred therein, and consequently that it is a *sacrament*? And before him, St. Ambrose said: "Ye who aspire after the grace of baptism, as candidates for the faith, learn also the sober discipline of continence." Then, after exhorting at some length on the observance of continence, and conjugal fidelity, this holy and renowned father thus concludes: "We know that God is the high priest and guardian of marriage, who suffereth not another's bed to be defiled. Whoever does so, forfeits the *grace* of God, by sinning against him, and violating his law: and because he sins against God, he forfeits all participation in this **HEAVENLY SACRAMENT**."³ The

¹ Chrysost. tom. 1, homil. 56 in Genesim.

² Tom. 1, Conciliorum, epistola 9, Innocentii Papæ ad Probum.

³ Ambros. tom. 4, de Abraham Patriarcha, lib. 1. c. 7.

author of the commentary which is attributed to St. Ambrose, considering these words of the apostle Paul: ‘This is a great sacrament; but I speak in Christ and in the Church,’¹ also says: “St. Paul declares that there is a great mysterious SACRAMENT in the union of man and woman. Yet he doth not explain this mystery; but instances another case—not dissimilar to the former—which he knows will tend to the good of mankind, namely, the case of Christ and his Church.—So that as a man, leaving father and mother, cleaves to his wife, the Church, in like manner, renouncing all error, adheres, and is subject, to its head, which is Christ.”² And Lactantius, who flourished prior to all these whose testimonies we have now quoted, and who, though not a doctor of the Church, was however an ancient writer, says in the sixth chapter of his “Epitome of the Divine Institutions:” “Let him who hath a wife seek none other: but content with her alone, chastise the flesh, and guard the SACRAMENT of inviolable marriage.”³

But the testimony of St. Augustin respecting this sacrament, is the clearest of all. He thus writes: “Our holy men had not recourse, for the sake of a more numerous offspring, to what the Roman Cato is said to have done, namely—that during his own lifetime, he gave up his wife to fill with children the house even of another. For in the marriage of our women, a higher consideration is set on the sanctity of the SACRAMENT, than on the offspring of the marriage.” And again, chapter the 24th, he says: “In all nations and amongst all mankind indiscriminately, the good of marriage consists in propagating the human race, and promoting chastity; but among the

¹ Ephesians v. 32.

² *Inter opera Ambrosii tom. 5, commentar. in Epist. ad Ephes. c. 5, in fine.*

³ *Bibliothec. Patrum tom. 3. Lactant. in Epitome divinarum institut., c. 6.*

people of God, there is an additional consideration, THE HOLINESS OF THE SACRAMENT, which renders it unlawful, even in case of divorce, for either party to marry during the lifetime of the other."¹ Again, writing on the marriage of the faithful, this most learned father says: "For it is not, indeed, fecundity alone, the fruit whereof is children—or chastity alone, the bond whereof is faith; but besides these a certain nuptial SACRAMENT is carefully set apart for the faithful who enter into the marriage state. Wherefore St. Paul says: 'Husbands, love your wives, as Christ also loved the Church.'² The object of this sacrament certainly is, that man and woman united by the bond of marriage, should pass their lives inseparably together; and that it should not be lawful to put them asunder, unless in case of fornication. This indissoluble union is indeed faithfully preserved between Christ and his Church; so that He living with his living Church to eternity, can never be divorced from her. In the city of our God, in his holy mount, that is, in the Church of Christ, and amongst the married of the faithful, who, doubtless, are members of Christ, so great is the veneration entertained for this SACRAMENT, that, although either men or women should marry for the purpose of rearing families, it is not lawful for them to separate, even in case of barrenness, that they may marry others who are fruitful. And if any man do so, he becomes guilty, not by the law of this world, which, in cases of divorce, allows new marriages to be formed—a liberty which our Lord testifies that Moses granted the Israelites, *because of the hardness of their hearts*;³ but by the Law of the Gospel, he becomes guilty of adultery: and the woman in like manner, if she marry another man. And moreover, those who have been once married,

¹ August. tom. 6, lib. de bono conjugali contra Jovinianum, c. 18; et ibidem. c. 24.

² Ephesians v. 25.

³ Mat. xix. 8.

though now separated, still continue during their entire lives, the husband and wife of each other, more so than of those with whom they have subsequently united themselves. For they would not be guilty of adultery with the others, unless they remained man and wife to each other.”¹ These are the words of Augustin. And in order we should know that Augustin is speaking of a sacrament properly so called, he compares the marriage of the faithful with *baptism* and *ordination*, as with sacraments of a like kind: this can be seen on reference to the two portions of his works last quoted from.

The invariable practice of the ancient Church also, in having marriage celebrated by the ministry of priests, was no obscure proof that it held marriage to be a sacrament. St. Chrysostom, in his 48th Homily on Genesis, speaking of the marriage of the faithful, says: “All those things must be banished from Christian marriages, and the bride taught modesty from the beginning; the priests must be called in, and the conjugal knot bound with prayers and benedictions—in order that the love and continence of the bride may be increased—that the object and end of every thing done be to introduce works of virtue into that house, and banish therefrom the snares of the devil—and that they, who are united by the *grace* of God, may spend their lives in happiness and peace.”²

The fourth Council of Carthage, at which St. Augustin was present, thus decrees respecting the marriage of the faithful: “Let the bridegroom and bride, when about to receive the benediction of the priest, be presented by their parents or bride folk. And when they shall have received the benediction, let them, through respect for this blessing, pass the same night separate.”³

¹ August. tom. 7, lib. 1, de nuptiis et concupiscentia ad Valerium Comitem, c. 10.

² Chrysost. tom. 1, homil. 48, in Genesim, in fine.

³ Tom. 1, Conciliorum, Concil. Carthaginense 4, can. 13.

St. Ambrose, in his Epistle to Vigilus on the marriage of the faithful, thus writes: "As the marriage must be rendered holy by the sacerdotal veil and blessing; how can that be called a marriage where there is not agreement of faith?"¹ And Tertullian, who flourished before St. Ambrose, describes the happiness of his marriage thus, "A marriage which the Church approves, the oblation confirms, and the angels proclaim when sealed," &c.² See also the first epistle of Evaristus, pope and martyr, to all the African bishops.³

Finally, it is no inconsiderable argument in favour of the Catholic doctrine respecting this sacrament, that all the Greeks, they who have become *schismatics* as well as they who continue Catholics, believe marriage to be a proper sacrament of the New Law. For (as Catholic doctors observe⁴) Hieremias, patriarch of Constantinople, published, in the year 1576, in his own name and that of the other Grecian prelates, their censure on the Augsburg Confession—and in the seventh chapter of this their censure it is stated, that marriage is a **DIVINE SACRAMENT**, and is one of the **SEVEN SACRAMENTS** delivered to the Church by Christ and his apostles.*

¹ Ambros. tom. 3, epistola 70, ad Vigilium.

² Tertul. lib. 2, ad uxorem, in fine.

³ Tom. 1, Conciliorum, Epistola prima Evaristi Papæ ad omnes Episcopos Aphricanos.

⁴ Bellar. tom. 3, de controversiis, lib. de matrimonii Sacramento, c. 4.—Estius in lib. 4, Sentent. distinct. 26, paragraphum 7.

* In the note affixed to page 190 of this work we have extracted, from the Book of Common Prayer, the Protestant definition of a sacrament, which is contained in these words—"An *outward* and *visible* sign of an *inward* and *spiritual* grace given unto us, *ordained by Christ*;" and we now put it to the candour of all impartial and enlightened Church-of-England men to say, if the sacraments which they reject, have not all the essentials which this their own definition requires? That the sacraments of confirmation, penance, orders, matrimony, and extreme unction, have, each of them, the essentials required by the Protestant definition, equally as the sacraments of baptism and the eucharist, must be evident to every one who reads

CHAPTER XXVII.

The Twenty-Eighth Article Examined.

In this article, entitled—"Of the Lord's Supper," amongst other things, are contained the following—"Transubstantiation, or the change of the substance

the preceding chapters with due attention, and a sincere desire of learning the truth. For the reader will find that they have been taught in the Church of Christ from the days of the apostles to the present, and that they are inculcated in the writings of the earliest and most renowned of the fathers, including Ignatius, THE DISCIPLE OF THE APOSTLES, who died a martyr for the faith, having been sentenced by the cruel Emperor Trajan to be devoured by wild beasts—which death he suffered in the amphitheatre at Rome, on the 21st November, 116. It will, we repeat, be found on due examination, that each of the five sacraments, so inconsistently rejected by Church-of-England men, has the three essentials required by the Protestant definition contained in the Book of Common Prayer. For instance, we shall now see if extreme unction have, or have not, attached to it these three essentials—namely, a "visible sign"—"inward grace"—and if it be "ordained by Christ." We at once proceed to Scripture—'Is any man,' saith the apostle James, 'sick among you? Let him bring in the priests of the Church, and let them pray over him, *anointing him with oil* in the name of the Lord. And the prayer of faith shall save the sick man; *and the Lord shall raise him up*; and if he be in sins they shall be *forgiven him*.' Here we have, firstly, the "visible sign," in the *anointing with oil*; secondly, we have the proof of "spiritual grace," in the *forgiveness of sins*; and thirdly, the rite must have been "ordained by Christ;" for, were it not, the apostle James would never have dared to say, that on the foregoing ceremonies being performed over a man, *the Lord shall raise him up*. What is now proved respecting the sacrament of extreme unction, can with equal facility be proved regarding the others, by adopting the simple method here followed, and trying each according to the above test. Our reason for selecting this sacrament in particular, is, because those who are not Catholics more commonly direct their raillery against it, than they do against the others. But we now put it to the candour of our Protestant readers to say, how they can consistently reconcile it to themselves to deny to extreme unction the dignity of a sacrament when they see that it has attached to it all and every one of the essentials which they themselves define as necessary in their own catechism, and in their Book of Common Prayer? It surely behoves those amongst them who have a regard for Divine truth, and the eternal salvation of their souls, to consider if they can be safe in holding communion with a Church, which rejects sacraments established on DIVINE authority!

of bread and wine, in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." And in the end of this article, is added: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

EXAMINATION.

Though Scripture does not in express words and terms say, that the substance of the bread and wine is changed in the sacrament of the eucharist: yet the Catholic Church, which hath received its interpretation of the words of Holy Writ from the apostles, who understood the mind of Christ,¹ teaches that this change must be believed with the most positive faith—as is manifest from the perpetual doctrine of the fathers, and the decrees of her councils. For, in the first place, CHRIST, *who can neither tell a lie, nor deceive* any person, expressly said of that which he gave his disciples to eat and drink at his last Supper—though it had a different appearance: 'THIS IS MY BODY:' 'THIS IS MY BLOOD.'² And, lest any should imagine that the word *body* could, in this place, be understood in any other sense, than as that body which was given for the salvation and redemption of man, CHRIST himself, to the words, 'THIS IS MY BODY,' also added—'*which is given for you.*' And in like manner, lest the word *blood* might be imagined to signify anything other than that blood which has been shed for the remission of sins, to the words, 'THIS IS MY BLOOD,' Christ adds—'*which shall be shed for you,*' τὸ νπεξ ὑμῶν ἐκχυνόμενον.³ From this testimony of JESUS CHRIST, taken in the simple signification which the words convey, the Catholic Church has always believed, that Christ handed

¹ 'But we have the mind of Christ.' 1 Cor. ii. 16.

² Matthew xxvi. 26, 28.

³ Luke xxii. 19, 20.

to his apostles his true and natural body and blood ; and that he bequeathed the same as meat and drink to the faithful for ever.

And again, from these same words of JESUS CHRIST, by which the reality of his body and blood is proved, it also necessarily follows, that there is not in the eucharist bread, properly so called, baked (as they say) in the oven ; or wine made from grapes. For things that are *essentially different*, cannot be reciprocally predicated of each other : and therefore that of which our Lord says with truth—‘ THIS IS MY BODY ’—of the same it cannot *with truth* be said : *This is bread*. In like manner, that of which he with truth says : ‘ THIS IS MY BLOOD ’—of the same it cannot *with truth* be said : *This is wine*. Wherefore, from these words, understood in their simple and proper sense, the Catholic Church hath defined, that it follows as a necessary consequence, that the whole substance of the bread, the accidents only remaining, is converted into the body of Christ : and likewise, that the substance of the wine is converted into his blood.

But in order to understand more fully the sense of Christ’s words, and of the Catholic doctrine deduced from them, it is to be observed, that, of the enunciative words of Christ in the Sacred Scriptures (such are those now quoted), there are two kinds. The one consists of such words as have a *significative* force only : as for example—‘ *The world hateth me.*’¹ ‘ *Lazarus is dead.*’² Propositions of this kind *presuppose* the things signified ; but they do not *effect* them. The other kind of propositions consists of such words as have an *effective* or *operative* force : as for example—‘ *Woman, thou art delivered from thy infirmity.*’³ ‘ *Thy son liveth.*’⁴ And propositions of this kind do not *presuppose* ; but they *effect* the things signified : and therefore it is essential to their verification, that

¹ John vii. 7.

² John xi. 14.

³ Luke xiii. 12.

⁴ John iv. 50.

they be first entirely pronounced, as their nature requires. Now, the forementioned propositions respecting the eucharist, are of the *latter* kind; for, that the words of Christ have an *operative* effect in this venerable sacrament, is most certain. Wherefore, that which the *demonstrative* pronoun points to in the proposition—‘This is my body’—is most obvious, from the foregoing explanation. For the pronoun (this) does not point to the bread; but to that peculiar thing with which the attribute truly agrees when the proposition is finished—and that peculiar thing is the body of Christ. The same is to be said respecting the proposition: ‘*This* is my blood.’

This doctrine of the eucharist now laid before you, continued for many ages undisputed in the Catholic Church; so that before the time of Berengarius, a period of full ONE THOUSAND YEARS FROM ITS INSTITUTION, no one ever called it into question, unless perchance one Bertran, a priest, who, after the eighth century, began to write against it in a very clandestine manner, and that too without success. For the error of those persons noted by the more ancient fathers of the Church, seems to have consisted in their disbelief that Christ had *assumed true flesh*. And indeed when Berengarius started up, his heresy received but little support; for all the prelates of the Church so unanimously resisted it, that we do not read of a single bishop having consented to his doctrine: wherefore the Arian heresy, by which innumerable bishops were tainted, had much more the semblance of truth. Add to this, that Berengarius himself *recanted* his heresy THREE TIMES, and that in the end—leaving behind him but few followers of his error—he died in detestation of it, and in the open confession of the Catholic faith.

In confirmation of the doctrine which we have now explained, numerous testimonies of the ancient fathers may be adduced—and of them we shall here subjoin a few. We shall first quote Theophylactus, who distinctly teaches this doctrine when explaining the

words—‘*This is my body.*’ “This,” says Theophylactus, “which you receive. For the bread is not merely a figure and similitude of the body of the Lord; but it is converted into the *very body of Christ*. For the Lord says: ‘THE BREAD WHICH I WILL GIVE, IS MY FLESH.’ He did not say, is the *figure* of my flesh; but, ‘IS MY FLESH.’ And, again, our Lord saith:—‘Unless you shall eat of the FLESH OF THE SON OF MAN.’ Do you ask, why then is not the flesh visible? Because of our infirmity, O man. For as bread and wine are of those things to which we are accustomed, we feel no abhorrence for them: but were we to see *flesh* and *blood* set before us *we could not endure the sight*—we should turn from it with horror: and therefore it is that a merciful God, condescending to our infirmity, preserves the *appearance* indeed of the bread and wine; but virtually changes the elements into *flesh* and *blood*. Moreover, our Redeemer called this the blood of the *New Testament*, opposing it to the *Old*. For the Old Testament also had its blood, with which both the people and the book of the Law used to be sprinkled.”¹ These are the words of Theophylactus. And St. Chrysostom, who flourished before Theophylactus, in his homily on the treachery of Judas, explaining the words,—‘THIS IS MY BODY,’ &c., says: “They who are consecrated by the divine mysteries understand what I say. And again our Lord took the cup and said, ‘THIS IS MY BLOOD, which shall be shed for many unto the remission of sins.’ And Judas was present when Christ said—‘THIS IS MY BLOOD.’ Speak, O Judas, is this the blood about which you had already made your bargain with the Pharisees?—the *blood* which you sold for *thirty pieces of silver*? Oh! the mercy of Christ! Oh! the madness of Judas! Judas had been bargained

¹ Theophylact. enarrat. in Evangel. Marci c. 14.—Vide etiam enarrat. in c. 26, Evangelii secundum Matthæum.

with for thirty pieces of silver to sell the blood of Christ; and yet Christ presented to Judas, **THE VERY BLOOD WHICH HE HAD SOLD**, in order that he might obtain the remission of his sins, if he would even then abandon his impious purpose: for Judas was present at, and partook of, the communion of the glorious sacrifice." Shortly after, Chrysostom again says: "Christ is now present—He who adorned the last supper—the same also consecrates this our feast. For it is not man—who, by the consecration of the elements lying on the altar, makes them the body and blood of Christ; but it is Christ himself who was crucified for us. The words are pronounced by the mouth of the priest; but are consecrated by the power and grace of God. 'THIS,' saith he, 'IS MY BODY:' by these words the elements are consecrated. And as the Scriptural words, —'Be fruitful and multiply and replenish the earth,'¹ though pronounced only once, yet always retain their *generative effect* in the operation of nature: so, in like manner, the above words were spoken once only; but they even unto the present day, give validity to the SACRIFICE offered on all the altars of the Church—and this effect they will continue to produce unto the coming of Christ."²

And again speaking on this subject, Chrysostom says: "Let us, therefore, believe God in all things, and let us not resist him, although what he says may appear absurd to our sense and notions. Grant, I beseech you, that *His* sense and *His* reason are supreme to *ours*. Let us acknowledge this in all things, but particularly in mysteries—not confining our view merely to the things that lie before us, but also holding to his words. For by his words, *we cannot be deceived*; whereas nothing can be more easily de-

¹ Genesis i. 28.

² Chrysost. tom. 3, Homilia de proditiōe Judæ.—Vide etiam tom. 4, comment. in 2 Timoth., homil. 2 in fine.

ceived than *our own senses*. *His words cannot be false*; our senses are over and over again deceived. Since then Christ has said—‘THIS IS MY BODY,’—let us entertain no doubt of the fact, but believe it and view it with the eyes of our understanding.”¹ These are the clear and forcible words of the renowned Chrysostom.

And St. Cyril of Jerusalem, who flourished prior to both Chrysostom and Theophylactus, when explaining the words of the apostle Paul on the institution of the eucharist, 1 Cor. c. xi., thus writes—“Therefore, as Christ himself thus affirms, and saith of the bread, ‘THIS IS MY BODY;’ who can afterwards venture to doubt it? And as he, in like manner, positively assures us and saith—‘THIS IS MY BLOOD;’ who, I ask, can doubt it, and assert that it is *not* his blood? First, in Cana of Galilee, He, by his will only, *changed water into wine*, which bears a strong resemblance to blood: and shall we not deem him worthy of belief when he tells us, *that he has changed wine into blood*? For if He, when invited to an earthly marriage, wrought this stupendous miracle; shall we not much more readily confess that he has given his body and blood to the children of the bridegroom? Wherefore, let us receive the body and blood of Christ with the most perfect certainty: for under the species of *bread* his *body* is given to you: and under the species of *wine*, his *blood* is given to you in order that you, receiving the body and blood of Christ, may be made partakers of his body and blood (*αἰσιθεοὶ γινόμεθα*).” And a little further on, Cyril again says—“Regard them not, therefore, as mere bread and mere wine; for, according to the words of our Lord himself, they are **THE BODY AND BLOOD OF CHRIST**. Though your sense should suggest to you that they are the former; yet let faith confirm you. Judge not of the

¹ Chrysost. tom. 2, homil. 83. in c. 25, Evangelii secundum Matt.

thing by your taste ; but by faith, be assured beyond all doubt, that you are honoured with the body and the blood of Christ."¹ These are the words of Cyril of Jerusalem.

We shall now produce some of the fathers of the Latin Church, and shall begin with St. Augustin, who though, like others of the ancients, he sometimes speaks rather obscurely on this mystery, because he knew that his hearers consisted not only of Christians, but also of catechumens and unbelievers, from whom the more sacred mysteries of the Christian religion were to be concealed ; yet he frequently speaks on it in as clear terms as it is possible for man to do. When expounding the title of the thirty-third Psalm, wherein we read the words : '*And he was carried in his own hands,*' Augustin says : "Brethren, who can understand how this is possible to be done by man ? For what man is carried *in his own hands* ? A man may be carried in the hands of *others*, no man is carried *in his own hands*. We find not how it can be literally understood even of David himself ; but we do find how it can be understood of CHRIST. For Christ was carried in his own hands, when, committing to us his body, he said : '**THIS IS MY BODY.**' For he then bore that body in his own hands, &c."² And again in his enarration on the sixty-fifth Psalm, Augustin says : "The blood of the Lord which was shed was offered for homicides, I shall not call them deicides : 'For if they had known it, they would never have crucified the Lord of glory.'³ The blood of the innocent Lamb which was shed, was now offered for the homicides. And that *very blood* which they had shed through *madness*, they afterwards drank through *grace*."⁴ In his enarration on the ninety-eighth Psalm

¹ Bibliothec. Patrum, tom. 4, Cyrillus Hierosol. Catechesi mystagog. 4.

² August. tom. 8, enarrat. in Psal. 33 ; concio prima, versus finem.

³ 1 Cor. ii. 8.

⁴ August. tom. 8, enarrat. in Psal. 65.

also, from which we shall quote bye and bye, Augustin supplies a clear testimony on this subject.

St. Ambrose, too, explicitly teaches this doctrine of the eucharist in his fourth book "On the Sacraments"—for he therein writes as follows: "You perhaps say that mine is the ordinary bread. Now this bread is bread *before* the sacramental words are uttered: when consecrated, it becomes, from bread, the FLESH OF CHRIST. But let us prove this assertion. How can that which is bread become the body of Christ? *By consecration.* In what words then, and in whose words doth the consecration consist? In the words of our LORD JESUS. For in all things else which are said, praise is offered to God; prayers are poured forth for the people, the king, such as are in high station, and so on: but when the priest arrives at the consecration of the venerable sacrament, he no longer uses *his own*, but the words of CHRIST. The word of Christ, therefore, consecrates this sacrament. What is the word of Christ? It is that, indeed, *whereby all things have been created.* The Lord *commanded* it—and the Heavens were made. The Lord *commanded* it—and the earth was made. The Lord *so commanded*—and the seas were made. The Lord *commanded*—and every creature was produced. You clearly see then the *omnipotence* of the word of Christ. But if the word of our Lord Jesus be so efficacious as to call into existence *things that were not*; how much more efficacious must it be in changing the nature of things *that are!* The heaven was *not*—the sea was *not*—the earth was *not*. But hear the Scripture saying:—'He spoke—and *they were made:*' 'He commanded—and *they were created.*' My answer to you, therefore, is:—it was not the body of Christ before consecration; but after consecration it is, I tell you, the body of Christ. HE SPOKE—and *it was made.* HE COMMANDED—and *it was created.*"¹ And in the fifth

¹ Ambrosius tom. 4, lib. 4, "De Sacramentis," c. 4.—Vide etiam in eodem tom. lib. de iis qui mysteriis initiantur, c. 9.

chapter of the same book, considering the words of the institution of this sacrament, St. Ambrose says: "Observe," saith he, "each and every particular. Jesus Christ, on the day before his passion, took bread into his holy hands. *Before consecration*, it is bread: *but when the words of Christ are pronounced*, it is the body of Christ. Finally, listen to the Lord himself saying: 'Take and eat ye all of this—THIS IS MY BODY.' In like manner also, *before* the words of Christ are employed, the chalice is full of wine and water; *but when the words of Christ have operated*, they are changed into the very blood by which the world has been redeemed. See, therefore, in what various ways the word of Christ is powerful in changing all things. Moreover, our Lord Jesus himself testifies to us, that we receive HIS BODY AND HIS BLOOD; and shall we doubt the *truth* of his testimony?"¹ St. Ambrose, continuing to argue in this manner, adds, in the first chapter of his sixth book on the sacraments, that Christ left the *appearance* of bread and wine in the sacrament of the eucharist, lest the sight of *gore* should create in us horror and disgust.²

Pope Leo the First, in one of his sermons on fasting, says: "For as the Lord declares: 'Unless you eat of the FLESH of the Son of Man, and drink of his BLOOD, you shall not have *life in you*;' you should so partake of the communion of the sacred altar, as in nowise to doubt of the truth of Christ's body and blood. For what is believed through faith, is received with the mouth: and it is in vain that 'amen' is answered by those, who dispute against that which is received."³ Again, in one of his epistles, when reproving such as denied that true flesh had been assumed by Christ, Leo says: "They do not see how they are by their own blindness driven to this danger-

¹ Ambrosius tom. 4, lib. 4, "De Sacramentis," c. 5.

² Ambros. tom. 4, lib. 6, "De Sacramentis," c. 1.

³ Leo de jejuniis septimi mensis, serm. 6.

ous position—that they can believe neither in the truth of Christ's passion, nor in that of his resurrection: for both are rendered void in our Saviour, if it be disbelieved that he assumed human flesh. In what gloomy ignorance have these people been hitherto immersed, in what sloth and torpor have they lain, not to have learned, either by hearing or reading, a thing which throughout the Church of Christ is so universally acknowledged, that even the tongues of infants proclaim the truth of the body and blood of Christ in the sacrament of our common faith! For in the mystic distribution of the spiritual aliment, HIS BODY is given and received, in order that we who receive it may, by virtue of the celestial food, be transformed into the flesh of Him, who hath assumed our flesh."¹ These are the words of the great and learned Leo. The author of the sermon ascribed to St. Cyprian, a man who flourished at an early period and was distinguished for his learning, most distinctly lays down the doctrine of the Church on the sacrament of the eucharist. "The bread," says he, "which the Lord handed to his disciples, being changed, not in its *appearance*, but in its *nature*, was made FLESH by the omnipotence of his word. And as, in the person of Christ, his humanity was visible, and his *Divinity* lay concealed; so, in the visible sacrament, a divine essence hath ineffably infused itself, in order that we should regard the sacrament with religious devotion."²

Moreover, this doctrine was so thoroughly established among the ancient doctors of the Catholic faith, that they used it as the argument for refuting different heresies which arose in their time. By the argument of the reality of Christ's presence in the eucharist, St. Irenæus refutes those who denied the *resurrection of the flesh*.³ By the same argument St. Leo the

¹ Leo epist. 23. ad clerum et plebem Constantinopolitanæ urbis.

² Inter opera Cypriani, serm. de cœna Domini.

³ Iren. adv. hæres. lib. 4. c. 34.—Vide lib. 5, non longe a principio.

Great refutes those who denied *that Christ had assumed flesh*.¹ And the first General Council of Ephesus refuted Nestorius, who would not admit that JESUS was at the same time God and man, by the following argument—*the Eucharist could not give us life, if it were the flesh of man only, and not also THE FLESH OF THE SON OF GOD*.² And if in the Scriptures the body of Christ, or the eucharist, be sometimes called bread, it is so called because of its being consecrated from bread: as the *serpent* is in Scripture called a *rod*, because the rod of Aaron was changed into a serpent.³ And as the *wine* is called *water*, because the water was changed into wine by Christ.⁴ Again, the eucharist is called bread; because it retains the accidents of the former bread, and nourishes as bread. It is called *bread* in the same manner as Adam is called *dust*; because he was made from dust and retained within him the qualities of dust.⁵ Hence also, the ancients sometimes call the eucharist the sign of the body, the figure of the body; but in such a manner, that it is itself at the same time the very thing signified and figured. It is a sign, because it does not appear to corporal eyes to be what in reality it is: it is the thing signified, because it hides within itself something different from what it externally appears to be. It seems to be one thing exteriorly: it is understood to be another interiorly.

We shall next produce the authority of Councils in support of this doctrine. The Catholic doctrine, as now laid before you, has been clearly defined in the General Council of Lateran, under Pope Innocent the Third. And as the first General Councils of Nice and Ephesus, by applying to the ancient Catholic truth these new terms, *ὑποστασις* and *θεοτόκος*, protected that truth in former ages against the frauds of Arius

¹ Leo serm. 6. de jejuniis septimi mensis.—Vide etiam epist. 23.

² Tom. 1. Conciliorum, epist. Concilii Ephesini ad Nestorium.

³ Exodus vii. 12.

⁴ John ii. 9.

⁵ Gen. iii. 19.

and Nestorius ; so the fathers of the Council of Lateran, in imitation of their pious predecessors, by applying to the ancient doctrine of the eucharist the new term *transubstantiation*, have providently guarded it against heretical fraud. And so effectual has this distinctive term been, that by means of it, as by a certain symbol, Catholics are to be now distinguished, with respect to this doctrine, from innovators of all kinds and denominations. The decree of the Council of Lateran on this doctrine, is as followeth—"There is indeed one universal Church of the faithful, outside which no one can be saved. In this Church JESUS CHRIST is himself both the Priest and the Sacrifice. His body and blood are truly contained in the sacrament of the altar under the appearances of bread and wine ; the bread being by the DIVINE POWER transubstantiated into his body, and the wine into his blood, in order that, to complete the mystery of unity, we may receive of His body, what he received of ours."¹

The General Council of Constance condemned the forty-five articles of John Wickleff, and pronounced himself to be a heretic. The first among his articles runs as follows:—"The substance of material bread, and in like manner the substance of material wine, remain in the sacrament of the altar." And the third of these articles states:—"Christ is not identically and really in this sacrament, in his proper corporal presence."² And in this same council, Pope Martin the Fifth decreed, that every person suspected of heresy should be asked—"Whether he believes, that, after the consecration of the priest, the material bread and the material wine cease to be in the sacrament of the altar, under the veils of bread and wine ; but that it contains the true and perfect Christ, who suffered on the cross, and now sits at the right hand of

¹ Tom. 2, Conciliorum, Concil. Generale Lateran., sub Innocentio tertio Papa, c. 1.

² Tom. 2, Conciliorum, Concil. Constant., sess. 8, Articuli Joannis Wickleff, art. 1, 3.

the Father. Also, whether he believes and maintains, that, after the consecration of the priest, there is, under the species of bread only, and without the species of wine, the true flesh and blood, soul and deity of Christ, and the whole Christ, and the same body absolutely, and under either soever of these species singly."¹

The General Council of Florence, too, thus defines respecting the eucharist: "The words of our Saviour, whereby He produceth this sacrament, constitute the *form* of the sacrament. For the priest, speaking in the person of Christ, produceth this sacrament. Because by virtue of these words, the substance of the bread is converted into the body of Christ, and the substance of the wine into his blood: so yet that Christ is contained entire under the species of the bread, and entire under the species of the wine; so, too, that under any part of the consecrated host and of the consecrated wine, when separated, Christ is entire."² Finally, the General Council of Trent declares the same doctrine respecting the eucharist, and punishes with anathema those who gainsay it.³

Since it is evident from what has been already said on this subject, that, according to the doctrine of the Catholic Church, a change of the substance of bread and wine is effected in the eucharist; it certainly follows that this doctrine is neither "repugnant to the plain words of Scripture—nor overthroweth the nature of a sacrament—nor giveth occasion to any superstition." But, on the contrary, this just conclusion is arrived at, that the doctrine which you teach in the second paragraph of the 28th article, is opposed to the Catholic faith, and is therefore deservedly to be execrated. This doctrine principally arises from

¹ Concil. Constant., sess. 45, seu ultima.

² Tom. 3, Conciliorum, Concil. Florentin. in decreto Eugenii quarti ad Armenos.

³ Concil. Tridentin. sess. 13; "De Eucharistæ Sacramento," c. 1, 4. et can. 1, 2.

incredulity, whilst you attempt to reduce *the law of faith* to the standard of *human reason*; and—as if the capacity of the *human* intellect were the measure of the *omnipotence* of Christ—you do not believe, because, forsooth! you do not understand. You, my brethren, deserve the severest reprehension for allowing yourselves to be deceived by little captious cavils, and—going on from bad to worse—imposing upon others, as St. Paul says, ‘by philosophy and vain deceit; according to the tradition of men, according to the rudiments of the world, and not according to Christ.’¹ “The very same power,” saith St. Augustin, “which brought forth through the virgin womb of an inviolate mother, the limbs of the INFANT; afterwards, when he had become a man, introduced those limbs through the door, though shut. If reason be appealed to respecting this, it will not be wonderful; if an example be demanded, the instance will not be a solitary one. Let us admit that *God is able to do*, what we must confess ourselves *unable to investigate*. In such cases, the whole *cause* of the thing done, consists in the *power* of him who does it.”² And in another of his works, St. Augustin says; “The *first* heresy among the disciples of Christ was occasioned by the hardness, as it were, of his words. For when he said: ‘*Except you eat of the FLESH of the Son of Man, and drink his BLOOD, you shall not have life in you*:’³ they, not understanding him, said one to another: ‘*This saying is hard, and who can bear it*?’⁴ They, declaring that this saying is hard, separated themselves from Christ, and he remained with the other twelve. When they who remained suggested to Jesus that the others were scandalized by his saying, he asked them—‘Will you also go away?’ Whereupon Peter answered him: ‘Lord, to whom shall we go? thou hast the words of eternal life.’⁵ Understand, we

¹ Coloss. ii. 8.² August. tom. 2, epist. 3, ad Volusianum.³ John vi. 54.⁴ John vi. 61.⁵ John vi. 68, 69.

beseech you—and, as little ones, learn piety. Did Peter now comprehend the mystery contained in this saying of our Lord? No: as yet he understood it not; but the words which he *did not understand*, he piously believed to be *good*. If, therefore, the saying be hard, and not as yet understood, let it be hard to the impious; but to thee let it be softened by piety: for, whenever it shall be solved, it will become oil to thee, and will penetrate even to thy bones.”¹ These are the words of Augustin. Having now discussed the doctrine taught in the second paragraph of this the twenty-eighth article, it remains for us to touch on the assertions contained in the conclusion of it. These assertions are four in number: for it is laid down in the last paragraph, that the eucharist was not by Christ’s ordinance “reserved”—“lifted up”—“carried about,” or “worshipped.” We shall now examine them severally in the order in which they occur. With respect to the first assertion, our answer is—Catholics are not very solicitous as to whether the eucharist be reserved in compliance with Christ’s ordinance; but since they know that from the *very time of the apostles*, it has been always honourably set apart and preserved in the Church for the viaticum of the dying, they rightly conclude with St. Augustin, that—“What the universal Church holds, what was not instituted by councils, but hath been always retained, is most properly believed to be founded on *apostolic authority alone*.”² And deservedly do they reprove you, my brethren, and all others who condemn the Catholic usage, applying to you the words of Paul the apostle: ‘But if any man seem to be contentious, we have no such custom, nor the Church of God.’³

To the second assertion, our reply is—Catholics do not teach that the custom of carrying about this

¹ August. tom. 8, enarrat. in Psal. 54.

² August. tom. 7, de baptis. contra Donatist. lib. 4, c. 24.

³ 1 Cor. xi. 16.

venerable sacrament in public processions was ordained by Christ; yet the fathers of the Council of Trent approve the rite, as suitable for proclaiming the *gratitude* which Catholics feel for this singular benefit of Christ, and for reproving the petulance of heretics. "For it is most just and reasonable," say the fathers of the council, "that there should be certain stated holidays, on which all Christians may, by a singular and rare token, testify the gratitude of their hearts, and show how thankful they are to our common Lord and Redeemer for this ineffable and purely Divine gift of his bounty, by which are represented the victory and triumph of his death. And thus, indeed, ought victorious truth to celebrate its triumph over falsehood and heresy—to the end that its adversaries being placed in view of so great splendour and joy of the universal Church, may pine away through weakness and debility; or that filled with shame and confusion, they may at length return to their senses."¹

The Old Testament affords us a type of this ceremony in the ark of the covenant of the Lord, which, sometimes by the command of God, and at others by the devotion of the priests, king and people, used to be borne and carried about in solemn procession, for the purpose of imploring the Divine aid and mercy:² and that the ark was a figure of the eucharist, is clearly proved from this passage of the 98th Psalm,—‘Adore his footstool.’³ St. Ambrose and St. Augustin also, whose testimonies we shall hereafter subjoin, teach us that what is *literally* understood of the ark of the covenant, is *mystically* declared respecting the eucharist.⁴

To the third point, we reply—that although the *elevation*, which properly belongs to the sacrifice of

¹ Concil. Trident. sess. 13, "De Sanctissimo Eucharistiæ Sacramento," c. 5.—Vide can. 6, ibidem.

² Josue iii. 3, 4, 14, 15, 16; Josue vi. 6, 7, 8; 1 Kings iv. 3, 4; xiv. 18; and 2 Kings vi. 10, 11, 12, &c.

³ Psalm xcvi. 5.

⁴ Paralipomenon xxviii. 2.

the mass, (whereof we shall bye and bye take an opportunity of speaking) have no ordinance of Christ enforcing its observance; yet in as much as this rite hath its origin in the sacred Scriptures, the practice of Catholics in observing it, is both pious and rational. For the elevation of the *unbloody* sacrifice, represents, at the present day, the *bloody* sacrifice once elevated on the altar of the cross; just as the elevation of the *serpent* by Moses in the desert, mystically represented the *sacrifice of Calvary*, at a period long before it had been offered.¹ Observe, moreover, these words pronounced by Christ: 'Do this for a *commemoration of me*,'²—that means, as the apostle Paul explains the words, 'For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come.'³

Let us now come to the *adoration*, which is the last point. As it is clear from what has been already said, that the eucharist is the body of Christ, the Son of God—it therefore follows, that the eucharist, or the Son of God in the eucharist, should be adored even with divine honour. For as external or corporal adoration, exhibited by means of genuflexion, bowing of the head, or other mark of respect, is but a profession or acknowledgment of the divinity believed in; it is therefore evident, that the worship, which theologians call *latria*,* should be paid to Him as to the true God, no less in this sacrament, than it is in every other place. And indeed the sacred Scripture *commands* that this worship shall be paid to Christ,⁴ and abounds with instances of its having been paid him.⁵ Nay, his body

¹ 'And as Moses lifted up the *serpent* in the desert, so must the *Son of Man* be lifted up.' John iii. 14.

² Luke xxii. 19.

³ 1 Cor. xi. 26.

* The worship of *latria* here spoken of, in Greek *λατρεία*, signifies the most humble and devoted religious worship of which man is capable, and is exclusively reserved for, and is paid to God *alone*.

⁴ Psalm xxi. 44; Psalm lxxi. 96; Philip. ii. and Heb. i.

⁵ Matthew chapters ii. viii. xiv. xv. and xxviii.—Also Luke xxiv. and John ix.

and blood, soul and humanity, as well *in* the sacrament as *out* of it, should, wheresoever they are, be adored with the same kind of worship. For although *no one* of these be Christ, in like manner as neither the hand nor the head of the king, is the king's person; yet, as he who kisses or strikes his hand or his head, is, with truth, said to kiss or strike the king; so he who adores the body or the soul of Christ, and his humanity altogether, is considered to adore no other than the Son of God, and God himself: for these subsist in the person of the Son of God, neither have they a subsistence different from him. Wherefore, when the Jews wounded the *body* of Christ, they wounded no other than the Lord of glory, and according to St. Paul, 'they crucified the Lord of glory.'¹ Whence St. Augustin argues against the Eunomians and Arians in the following manner.—“If the Son by his nature be not God, but a creature only, he is neither to be adored or worshipped as God; for Saint Paul the apostle condemns such worship, saying—‘and they worshipped and served the creature rather than the Creator, who is blessed for ever.’² Again, Augustin subjoins: “But they (the heretics) will reply to these arguments and say: Why do you adore, together with the divinity, his *flesh*, which you do not deny to be a *creature*? and why do you serve it equally as you do the Divinity? I adore (rejoins Augustin) the flesh of the Lord, nay, the perfect humanity in Christ, because it was assumed by the Divinity, and united to the Deity; so that I do not acknowledge it to be a different, but one and the same God and man, the Son of God. In fine, if you separate man from God, as Photinus, or Paul of Samosata did, then I never will believe in or serve that God. For, suppose any one amongst us were to find the purple, or the royal diadem lying on the ground—would he attempt to worship them? But when the king is clothed in

¹ 1 Cor. ii. 8.² Romans i. 25, and Galat. iv. 8.

them, whosoever contemptuously refuses to worship* them together with the king, incurs the danger of death. So in like manner, whosoever contemptuously refuses to adore in Christ our Lord, not his bare humanity, alone; but united to his Divinity—the one Son of God, true God and true man—the same shall suffer the pains of eternal death.”¹

The ancient fathers teach, in the most explicit terms, that the worship of latria is to be paid to the eucharist. St. Augustin, on expounding the following words of the ninety-eighth Psalm—‘and adore his footstool,’ says: “Our Lord explains to me what his footstool is, when he saith: ‘The earth is my footstool.’ This confuses me; for I am afraid to adore the earth, lest He who made the heavens and the earth should condemn me. Again, I am afraid not to adore the footstool of my Lord; for the Psalm commands me, saying: ‘Adore his footstool.’ What, I ask, is his footstool? and the Scripture answers me: ‘The earth is my footstool.’”² Doubtful what to do, I have recourse to Christ—I consult him in this difficulty, and I find how the *earth can be adored* without impiety—how, without impiety, his *footstool can be adored*. For Christ took upon himself earth of the earth; for *flesh* is of the *earth*, and he took flesh of the flesh of Mary. And because while in this life he walked in the flesh, he gave us this *very same flesh* to eat for our salvation. And as no one eateth this flesh, without first adoring it; we find how the footstool of our Lord may be adored; and not only we do *not* sin by adoring, but we *do* sin by not adoring it.”³

Before Augustin, St. Ambrose, considering these same words of this Psalm, saith: “We must not re-

* The term “worship” is here used to signify *marked respect*; just in the limited sense that all the people of these kingdoms, without distinction of religion, apply it to judges, barristers, and even to magistrates, when on the bench.

¹ August. tom. 10, de verbis Domini, serm. 58.

² Isaias lxvi. 1.

³ August. tom. 8, enarrat. in Psal. xcvi. 5.

gard this as the ordinary footstool of men: for we are not to imagine that God is a corporal or finite being, or that his footstool is a prop placed under his feet. Neither does the Scripture tell us to adore any thing except God; for therein it is written: ‘The Lord thy God shalt thou adore, and him only shalt thou serve.’¹ How then could the prophet (Isaias), who was reared under the Law, and educated in the Law, give a commandment contrary to the Law? This, therefore, is no trifling question, and consequently we should employ the utmost diligence in considering what the footstool is. For in another part of the Scriptures we read: ‘The heaven is my throne, and *the earth is my footstool*.’² But we must not adore the earth; for the earth is the *creature* of God. Yet let us see whether the prophet does not tell us that that earth is to be adored, which the Lord Jesus took upon himself in the assumption of the flesh. By the *footstool*, therefore, is understood the *earth*, and by the *earth* the *flesh* of Christ, WHICH FLESH WE AT THIS DAY ADORE IN THE MYSTERIES, and which (as we have said above) the apostles adored in the Lord Jesus.”³

St. Chrysostom, who was one of the Greek fathers, says in his twenty-fourth homily on the 1st Corinthians, “The magi revered this body in the stable—and ungodly men and barbarians, after they had completed a long journey, adored it with a profound fear, and holy awe. Let us, then, who are citizens of heaven, imitate at least these barbarians. For they, though they only saw the body stretched in a manger in the stable, and beheld none of the things which you now do, approached it with the highest reverence, and with a devout and trembling fear. Whereas you behold the BODY OF CHRIST, not lying in a manger, *but upon the altar*: you see, not a woman holding it in her

¹ Matthew iv. 10.

² Isaias lxvi. 1.

³ Ambros. tom. 2, De Spiritu Sancto ad Gratian August. lib. 3. c. 12.

arms, but a priest present before you, and the Spirit most abundantly diffused over the Sacrifice. And when you behold the body of Christ, you are not uninstructed as they were; but you know his power, and are acquainted with the whole administration, and are ignorant of none of the things which he performed, but are initiated in them all."¹ Theodoret also, in speaking of the symbols *after consecration*, thus saith:—"They are understood and believed to be what they *have been made*; and are *adored* as being what they are *believed* to be."² Finally, St. Paul the apostle clearly shows that the eucharist is to be adored, when he says that some do not *discern* the body of the Lord;³ that is, to use the words of St. Augustin, do not distinguish it from "all other food, by the veneration singularly due to it."⁴ And what, we ask, is this veneration "which is singularly due to the body," but that whereby man, knowing in his rational soul that it is the body of the Lord, professes his belief of the same, by an external adoration thereof?

CHAPTER XXVIII.

The Twenty-Ninth Article examined.

IN this article, entitled "Of the Wicked, which eat not the Body of Christ, in the use of the Lord's Supper," you, my Protestant brethren, teach as follows.—"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustin saith) the sacrament of the body and blood of Christ, yet in nowise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing."

¹ Chrysost. tom. 4, Comment. in 1 Cor. homil. 24.

² Theodoretus tom. 4, dialog. 2. Eranistes et Orthodoxus.

³ 1 Cor. xi. 29.

⁴ August. tom. 2, epist. 118, ad Januar. c. 3.

EXAMINATION.

When Saint Paul, in his first Epistle to the Corinthians, chapter xi. verses 27 & 29, says,—‘Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord—For he that eateth and drinketh unworthily, eateth and drinketh judgment* to himself, not discerning the body of the Lord,’—the apostle thereby teaches, that the wicked receive in the eucharist the body and blood of Christ, although they receive it unworthily and to their condemnation. It is thus that the doctors of the Catholic Church, ancient as well as modern, explain the passage. But you, my Protestant brethren, teach in this article, a doctrine the very reverse of that of the apostle; you teach the common error of the “Sacramentarians”—namely, that such as are void of a lively faith do not receive the true body of Christ in the eucharist: and then in order to hide the appearance of innovation, and to support your error, you distort the words of St. Augustin, and force them to convey a meaning the reverse of what he intended, as we shall now show from his own writings.

Every one acquainted with the writings of St. Augustin knows, that, according to his doctrine, the eating of the body and the drinking of the blood are twofold; the one *sacramental*—the other *spiritual*. According to St. Augustin, all are said to eat the body and drink the blood of Christ *sacramentally*, who receive them in the sacrament of the eucharist, wherein his body and blood are verily contained under the appearances of bread and wine, whether they receive them worthily and to their salvation, or whether they do not. But those are said to eat the body and drink the blood of Christ *spiritually*, who, by faith and cha-

* In the Protestant translation of the Bible, the word *judicium* is rendered into English by a still stronger term than “judgment;” for we there read—‘he that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself.’

rity, are united to, and incorporated with, and made living members of Christ. According to this, the *latter* mode of eating the flesh and drinking the blood of Christ, St. Augustin constantly teaches, that unbelievers and such as are void of charity do not eat his body and drink his blood—and no Catholic denies the truth of this doctrine; for without faith enlivened by charity, no one can be incorporated with Christ, and made a living member of his mystical body. But on the other hand, according to the *former* mode of eating the flesh and drinking the blood of Christ, St. Augustin invariably teaches, as do all Catholics, that the wicked and such as are void of a lively faith, verily receive in the eucharist (although unworthily and to their condemnation), not the signs only, but the thing signified.

In the first passage which we shall quote from the works of this learned father, and which is written against the Donatists on the subject of baptism, he clearly lays down the foregoing doctrine. "For," saith he, "as Judas, to whom our Lord handed the little portion, did not, by receiving what was bad, but by badly receiving it, afford a habitation to the devil within him; so, in like manner, whosoever receives unworthily the sacrament of the Lord, does not, because he is himself bad, render the sacrament bad; neither does it follow, that because he receives it not to his salvation, he therefore receives nothing: for the BODY of the Lord, and the BLOOD of the Lord, were also given to those of whom the apostle said—'He that eateth unworthily, eateth and drinketh judgment to himself.'¹ Such is the clear testimony of Augustin so far.² And again in his sixty-second epistle, he thus writes concerning the traitor Judas: "The Lord bears with Judas, a devil, a thief, and a seller of his MASTER. He permits him to receive among his guilt-

¹ 1 Cor. xi. 29.

² August. tom. 7, de Baptis. contra Donatist. lib. 5, c. 8.

less disciples, that which the faithful know to be the *price of our redemption*.”¹ And again, expounding these words of the twenty-first Psalm: ‘All the fat ones* of the earth have eaten and have *adored*,’² Augustin thus writes: “In this passage of Scripture, by the fat, or rich ones of the earth, are to be understood the proud. And, indeed, this distinction is by no means made in vain; for of the poor the Scripture had already said: ‘The poor shall eat, and shall be *filled*.’³ But here it saith: ‘All the rich ones of the earth, have eaten and have *adored*.’ And they have adored, because they have drawn nigh unto the altar of Christ, and have received of his body and blood: yet they adore *only*, they are not likewise filled—for they do not follow his example.”⁴ From these, and numerous other passages which we may adduce, it is manifest that St. Augustin’s opinion and that of the Catholic doctors of the present day, exactly coincide on this question. But we shall now come to the very passage alluded to in the Protestant article. St. Augustin there speaks of the *spiritual* eating and drinking, and consequently, my brethren, he, thereby, in nowise countenances your error, which is concerning the *sacramental* eating and drinking. But we shall submit to the judgment of the candid reader the entire passage, which is found in his twenty-sixth treatise on the Gospel of John. In this treatise, St. Augustin, considering these words of the Gospel: ‘He that eateth my flesh and drinketh my blood, abideth in me, and I in him,’⁵ thus writes: “To eat his flesh and to drink his blood, is, therefore, the way by which to abide in Christ, and to have Christ abiding in us.

¹ August. tom. 2, epist. 62, contra Donatistarum pertinaciam.—Vide epist. 163; et tom. 9, exposit. in Joan. tract. 6.

* ‘All the *fat* ones of the earth’—in the Latin Vulgate, *omnes pingues terræ*. Augustin reads this passage, ‘all the *rich* ones of the earth’—*omnes divites terræ*.

² Psalm xxi. 30.

³ Psalm xxi. 27.

⁴ August. tom. 2, epist. 120, c. 27, ad Honoratum. ⁵ John vi. 57.

And consequently he that abideth not in Christ, and he in whom Christ doth not abide, does not, it is certain, eat His flesh or drink His blood SPIRITUALLY,* though *carnally* and *visibly* he press with his

* Nothing can be more manifest—nothing more reprehensible—than the disingenuousness resorted to by the framers of the Thirty-Nine Articles in wilfully garbling this passage of St. Augustin, and thereby foully misrepresenting the doctrine taught by that ancient and eminent father of the Church. The object sought by those who descended to means so unworthy, evidently was, that they may give to their innovation the *semblance* of antiquity—knowing that in times of general confusion and revolution, such as those in which they lived, it would be difficult for the orthodox Christians who still preserved, in its original apostolic purity, the true doctrine of Augustin, to make the great bulk of the English nation sensible of the fraud thus practised upon them in the name of religion. Those days of confusion are now, thank Heaven! gone by; and hence we hope that those who adopt the Thirty-Nine Articles as their creed will duly weigh and examine them—will inquire upon what authority they are based—and how far they are consistent with truth. That the article under examination in the present chapter, is not consistent with truth; but is attempted to be foisted on Christians by means of the *suppression of truth*, will be fully apparent to all who compare the garbled extract from Augustin, contained in the 29th article, with the *unmutilated* passage fairly translated above. It must be evident to modern Protestants that the framers of their articles and the founders of their church, by no means despised the authority of the ancient fathers; but that they, on the contrary, held those holy and learned men in the highest possible estimation—for were the case otherwise, they never would have striven to make it appear that the articles of the Protestant religion were countenanced by them. When speaking in the beginning of this note, of the doctrine falsely ascribed to Augustin, we said that the quotation from his works is “wilfully garbled” in the article now under discussion. That it is “garbled” must be already manifest to our readers from comparing it with the *entire* quotation given in the text; and that it is “*wilfully*” garbled must be admitted by every scholar who reads, in the original, the passage referred to; for it was impossible that men, having even the most superficial knowledge of the Latin language, could, except they did so wilfully, give to his words a construction wholly different from what the author of them intended. What a truly painful reflection it is, that men when defining one of the most solemn articles of faith, should have recourse to fraud and imposition! But is it not still more painful to reflect that millions and millions of well meaning Church-of-England men have been led astray by the semblance of antiquity thus fraudulently given to innovation!

Here follows the *original* of the passage above translated—Au.

teeth the sacrament of the body and blood of Christ. But rather doth that man eat and drink to his own condemnation the sacrament of so great a thing; because he, *when unclean*, presumed to approach the sacrament of Christ, which none receive *worthily*, but they who are clean—regarding whom the Scripture saith: ‘Blessed are the clean of heart: for they shall see God.’¹ These are the distinct and unequivocal words of Augustin.² And again in his eleventh sermon on the words of the Lord, treating of the same passage of the Gospel, he delivers his opinion so clearly on this point, as to leave no room for tergiversation. “In what sense,” asks St. Augustin, “are we to understand these words of Christ: ‘He that eateth my flesh and drinketh my blood, abideth in me, and I in him?’³ Shall we be able to include under them those of whom the apostle saith—that, though they eat the very flesh and drink the very blood of Jesus Christ, yet they eat and drink judgment to themselves?⁴ And did Judas, who impiously betrayed and sold his MASTER, although, as St. Luke the Evangelist declares,⁵ he ate and drank, together with the other disciples, the very first Sacrament of the FLESH AND BLOOD of Jesus Christ, *produced in his own hands*; did Judas, I ask, abide in Christ, or Christ in him? In fine, do many who, with hypocritical hearts,

gustinus, considerans verba illa Evangelii—‘Qui manducat carnem meam, et bibit meum sanguinem, in me manet et ego in illo,’ sic scribit: “Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere. Ac per hoc, qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat SPIRITUALITER carnem ejus, nec bibit ejus sanguinem, licet carnaliter et visibiliter premat dentibus Sacramentum Corporis et Sanguinis Christi; sed magis tantæ rei Sacramentum ad judicium sibi manducat et bibit, quia *immundus* præsumpsit ad Christi accedere Sacramenta, quæ aliquis non *digne* sumit, nisi qui mundus est: de quibus dicitur—‘Beati mundi corde; quoniam ipsi Deum vidibunt.’

¹ Mat. v. 8.

² August. tom. 9, exposit. in Evangel. Joan. tract. 26.

³ John vi. 57.

⁴ 1 Cor. vi. 29.

⁵ Luke xxii. 21.

eat the flesh and drink the blood of Christ—or who, after eating and drinking them, apostatize; do they abide in Christ or Christ in them? No: but there is a certain manner of eating the flesh and drinking the blood of Christ, according to which he that eateth and drinketh, abides in Christ, and Christ in him. Therefore, in order to abide in Christ and to have Christ abide in him, it is not enough that a man eat the flesh and drink the blood of Christ, after *any* manner; but after the particular manner which the Lord had in view, when he pronounced the foregoing words.”¹

Now, my Protestant brethren, since you esteem St. Augustin as a learned and holy man, we shall conclude this chapter by quoting from his works one passage on the *spiritual* eating, which you will find well worthy of your serious attention. The passage is contained in his twenty-seventh Treatise on the Gospel of Saint John, where he writes as follows: “We have already mentioned, brethren, that our Lord hath granted, that by eating of his flesh and drinking of his blood, we should abide in him, and he in us. We, indeed, abide in him, when we are members of him; and he abideth in us, when we are his temple. But in order to be members of him, *we must be joined by unity*: and by what bond, save that of charity, can we be united with Him? And whence is the charity of God? Ask the apostle. ‘The charity of God,’ saith Saint Paul, ‘is poured abroad in our hearts by the Holy Ghost who is given to us.’”² It is the Spirit, therefore, which quickeneth: for the Spirit giveth life to our members; yet it quickeneth no member, *except those of the body which it animates*. For instance, does the spirit which is within thee, O man, that by which thou subsistest as man, quicken any member which is separated from thy flesh? Thy spirit, I call thy soul. Thy soul affordeth life only to the mem-

¹ August. tom. 10, serm 11, de verbis Domini.

² Romans v. 5.

bers which are in thy flesh ; if thou takest away any one member, it is no longer enlivened by thy soul ; because it ceases to be joined in unity to thy body. These things are said, in order that we may *love unity*, and that we should *dread schism* ; for a Christian should dread nothing so much as to be separated from the *body* of Christ.* Because, if he be separated from the *body* of Christ, he is no member of Christ : If he be not a member of Christ, he is not quickened by the Spirit of Christ.—And the apostle saith,¹ ‘Now, if any man have not the Spirit of Christ, he is none of his.’”²

CHAPTER XXIX.

The Thirtieth Article examined.

IN this Article, entitled “Of both kinds,” the Church of England teaches—“The Cup of the Lord is not to be denied to the lay people : for both the parts of the Lord’s Sacrament, by Christ’s ordinance and commandment, ought to be ministered to all Christian men alike.”

EXAMINATION.

In the New Testament, Christ instituted the eucharist under both kinds, as is related by the three evangelists, and by Paul the apostle.³ This institution, delivered to her by the apostles, the Catholic Church has always faithfully guarded, and still continues to guard, in whatever respects the substance of the insti-

* “The body of Christ,” that is, the Church of Christ. ‘The husband,’ saith Saint Paul, ‘is the head of his wife, as Christ is the head of the Church. He is the Saviour of his *body*. Ephesians v. 23.

¹ Romans viii. 9.

² August. tom. 9, exposit. in Evangel. Joan. tract. 27.

³ Matthew xxvi. ; Mark xiv. ; Luke xxii. ; and 1 Cor. xi.—Vide Concil. Tridentin. sess. 21, doctrina de communione sub utraque specie, et parvulorum, c. 1, 3.

tution. In like manner, the following commandment of Christ—‘Do this for a commemoration of me’¹—which commandment was given, with regard to the institution of the eucharist, by Christ to his apostles, and through them to the Church—has been carefully preserved even to the present day by the Church of Christ, which received her instruction from the apostles, according to their mind—and theirs is the mind of Christ.² But that the Church ought, according to the commandment and ordinance of Christ, to minister the sacrament of the eucharist under both kinds to all Christians alike, is the leaven of innovators, not the doctrine of the apostles: and therefore this interpretation of the ordinance and commandment is justly defined to be heretical by the Church in her general councils,³ wherein she speaks with supreme authority, and where she is directed by the Spirit of truth, that abides with her for ever.⁴

But in order to explain the genuine meaning of the words of the institution, and of the commandment which accompanies it, it is to be observed—that the eucharist, of its own nature, includes within itself two things: the one whereby it is a *sacrifice*; the other whereby it is a *sacrament*. As the eucharist is a sacrifice, the nature of the institution requires that it be celebrated under both kinds: for, as the *unbloody* sacrifice, according to the nature of its institution, commemorates and represents the *bloody* sacrifice once offered on the altar of the cross; so, in order perfectly and expressly to accomplish this end, among others, the successors of the apostles in the priesthood, the ministers of the unbloody sacrifice, to whom Christ said, ‘Do this for a commemoration of me,’⁵ must, according to the institution of the Sacrifice, conse-

¹ Luke xxii. 19. ² ‘But we have the mind of Christ,’ 1 Cor. ii. 16.

³ Tom. 2, Conciliorum, Concil. Constant. Generale, sess. 13; et Concil. Trident, sess. 21, can. 1, 2.—Vide Concil. Basil, sess. 30.

⁴ Joan. xiv. 16, 17.

⁵ Luke xxii. 19.

crate, offer, and receive the eucharist under both kinds. And the necessity of their so doing is fully demonstrated by the perpetual practice of the Church, with which the sense of the institution coincides : and is distinctly declared by the custom of the Church—which is the best interpreter of the commandment. But although in the *sacrament* of the eucharist, commemoration is also made of the death of Christ ; yet, as no express representation of his death is required by the institution of the *sacrament* :¹ consequently, the institution of the *sacrament* of the eucharist, does not, so far as regards its substance, require that it be ministered under both species.

Moreover, as the entire Christ is contained under either species, whether we consider the nature of the eucharistic sacrament, or the fruit of it, we must confess, with the fathers of the Council of Trent,—“ That the whole and entire Christ, and the true sacrament, are taken under either kind singly ; and therefore that, as to the fruit, they who receive one kind only, are deprived of no grace necessary to salvation.”² Wherefore, as the administering of the sacrament, whether under both kinds, or whether under one kind only, regards the mode of administering and receiving the eucharist, but not the *substance* of the sacrament administered and received ; and since it is certain, as the Synod of Trent declares—“ That there has always existed in the Church the power of decreeing or changing such things as, according to the variety of circumstances, times and places, it should judge most expedient for the advantage of those who receive them, or for the veneration of the sacraments themselves”³—therefore the Catho-

¹ 1 Cor. xi. 25, 26.

² Concil. Tridentin. sess. 21, Doctrina de commun. sub utraque specie, c. 3.—Vide sess. 13, Decretum de sanctissimo Eucharistiæ Sacramento, c. 3, et can. 3.

³ Concil. Tridentin. sess. 21, c. 2.—Vide 1 Cor. iv. 1 ; et August. tom. 2, epist. 118, ad Januarium, c. 6.

lic Church, using this its power in the administration of the eucharist, sometimes administered it under both kinds, sometimes under one, and sometimes again under the other; but always in accordance with reason, as will appear from the following testimonies.

That the Church sometimes administered the eucharist under both kinds, it is now needless to prove, as you, my brethren, agree with Catholics on this point; but the question at issue is, with respect to the administration of it under either kind only—and that it was so administered, it lieth upon us, who make the assertion, now to prove. This is proved, in the first place, by the custom which subsisted in the ancient Church of giving the eucharist to the faithful under the species of bread only, in order that they may carry it home with them, and there take it at a fitting time. Tertullian, in writing to his wife, mentions this custom. “Shall not your husband know,” saith he, “what you taste in secret before all other food? And if he know it, he does *not* believe it to be, what it is called—bread.”¹ This custom existed in the Roman Church in the time of St. Jerom also, as he himself relates:—“I know,” says Jerom, “that it is the custom at Rome, for the faithful invariably to receive the *body* of Christ. This custom I neither censure, nor approve: for each abounds in its own sense. But I am at issue with the religious views of those, who receive the communion on the very day after they have had conjugal intercourse; and who remind us of the passage in Persius, where he represents persons cleansing their nightly impurities by the morning bath. Why do not such persons undertake to visit the tombs of the martyrs? Why have they any scruple to enter the churches? Or is Christ one in the public temple, and another in their private houses? That which is not lawful in the church, is not lawful at home.”² These are the words of Jerom.

¹ Tertul. lib. 2, ad uxorem c. 5.—Vide Cyprian. de hac re serm. de lapsis, et inter opera ejus authorem de spectaculis, sub finem.

² Hieron. tom. 3, apolog. pro libris adversus Jovinian.

Secondly, it was customary in the early ages of the Catholic Church, to administer the eucharist as a viaticum to the sick, sometimes under one, sometimes under the other species. It was administered under the species of bread to Serapio, as Eusebius relates from the Epistle of Dionysius, bishop of Alexandria, to Fabius.¹ Saint Ambrose also received the viaticum under the species of *bread only*, as his biographer, Paulinus, mentions towards the end of his life—"The honoured priest of the Church of Versailles," saith Paulinus, "when settled to rest in an upper apartment of his house, thrice heard the voice of one calling on, and saying to him—'Arise, make haste: for thou art now about to depart.' And stooping down, he gave to the holy man (Ambrose) the *body* of the Lord. Which when Ambrose received, he breathed forth his spirit, carrying with him the good viaticum—in order that his soul, refreshed by the heavenly food, may now enjoy the fellowship of the angels, whose life he lived on earth, and may rejoice in the company of Elias. For as Elias never dreaded to speak to kings or potentates, so neither did he, filled as he was with a holy and reverential fear of God."² Such is the testimony of Paulinus, the biographer of St. Ambrose. On the other hand, it was given under the species of wine only, to such as, by reason of their infirmity, could not swallow it under that of bread. This is evident from the fourth Council of Carthage, the fathers of which define as follows: "If it so happen that he who in sickness is desirous of penance, shall be overpowered by his disorder, and have become speechless or delirious at the time when the priest is called in; let those who heard him express such desire, bear testimony of it, and thereupon let the sick man receive penance. And if he be thought likely to die forth-

¹ Euseb. *Histor. Eccles.* lib. 6, c. 36.

² Paulin. in *vita Ambros.* ad August. conscripta, prope finem, in tom. 1, operum Ambrosii.—Vide de hac re Bedam *Hist. Ecclesiast.* lib. 4, c. 14, et lib. 2, c. 5.

with, let him be reconciled by the imposition of hands, and let the eucharist be *poured* into his mouth."¹ Compare this canon with the eleventh canon of the eleventh Council of Toledo.² In the early ages, the Church gave communion to infants also, but under the species of wine only, as may be proved from St. Cyprian's sermon on the fallen,³ and as reason itself dictates: for infants cannot swallow any kind of solid food.

Thirdly, in the primitive ages of Christianity, the Roman pontiffs and the clergy used, on Easter-eve, or the sixth day of passion week, solemnly to receive the holy communion under the species of bread *only*, as we read in the "Sacramentary" of Pope Gregory the First.⁴ Moreover, this custom is also related in the "Roman Order," which was published prior, at least, to the year eight hundred. And it is even commanded therein, that all the blood be consumed on the anniversary of the Lord's Supper (Holy Thursday), and that the body of the Lord only be preserved for the communion of the following day (Good Friday), on which day the sacrament is not consecrated.⁵ But this custom is not, indeed, mentioned in the Roman Order, or in Pope Gregory's Sacramentary, as one of *recent* introduction; but as a custom handed down by the ancient fathers, and preserved by their successors. This same custom is also carefully observed at present throughout the whole Roman Catholic Church; for upon this day, consecration does not take place, and the priest himself, in the public ministry, communicates under the *one species only*.

Finally, though the Greek schismatics severely censure the custom which prevails in the Latin Church,

¹ Tom. 1, Conciliorum, Concil. Carthag. 4, can. 76.

² Tom. 2, Conciliorum, Concil. Tolet. 11, can. 11.

³ Cyprian. serm. de lapsis.

⁴ Gregor. tom. 5, edit. Paris. lib. Sacrament. in officio Parascev.

⁵ Bibliothec. Patrum, tom. 8, Ordo Roman. de officiis divinis in officio Parascev—Ibidem in officio cœnæ Domini, seu feria 5.

of consecrating the eucharist in unleavened bread; yet they raise no objection against her custom of giving communion to the faithful under one species only, which they certainly would do, if they thought that custom in anywise unlawful. As it is, therefore, evident from the foregoing arguments and authorities, that the doctrine of this article is contrary to the doctrine and practice of the Catholic Church—it only remains for us to conclude this chapter with the words of St. Augustin: “Whatsoever the Catholic Church practises throughout the world, it is indeed the extreme of insolence and madness to dispute but that it should be so.”¹

CHAPTER XXX.

The Thirty-First Article examined.

IN this article, entitled “Of the Oblation of Christ finished upon the Cross,” we read as follows—“The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.”

EXAMINATION.

As the Catholic Church, which received her instruction from Christ, through his apostles, has invariably and at all times taught, that the sacrifice of the mass or eucharist was to be offered for the dead as well as for the living; so she has hitherto unceasingly offered it for both, and continues the same practice at

¹ August. tom. 2, epist. 118, ad Januar. c. 5.

the present day. Whereas you, my brethren, by obstinately contradicting—we shall not say impiously carping at—this the Catholic doctrine and practice, have, even by this single article, stained the English Protestant Church with so black a mark of heresy, that you cannot possibly cleanse it, except by recantation and penance. However, in order that the truth of what we assert may be manifest, and that the lovers of truth may know what is to be embraced, and what to be avoided, in your doctrine of the bloody and unbloody sacrifice, we shall now briefly explain the doctrine of the Catholic Church on both these heads.

In the first place, the Catholic doctrine teaches, that the virtue and efficacy of the bloody sacrifice, in which Christ once offered himself to his Father on the altar of the cross, sufficed for cancelling the sins, not only of the people of that age, when He hung a victim on the cross, but likewise of all mankind, born into the world from the beginning to the end of time. For the Scripture saith: ‘God was in Christ reconciling the world to himself.’¹ And again it saith: ‘Behold the Lamb of God, behold him who taketh away the sin of the world.’²—‘And he is the propitiation for our sins; and not for *ours only*, but also for those of the whole world.’³ Now the world comprises persons not of one period only, but of all ages. Of this oblation, which alone sufficed for the reconciliation of the whole human race, the apostle Paul says: ‘For by one oblation he hath perfected for ever them that are sanctified.’⁴ And again: ‘Because in him it hath well pleased the Father, that all fulness should dwell: and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.’⁵ From this it is not to be infer-

¹ 2 Cor. v. 19.² John i. 29.³ 1 John ii. 2.⁴ Hebrews x. 14.⁵ Coloss. i. 19, 20.

red, that there was not before, or is not now, any other sacrifice save that of Christ completed on the cross; but that of all the other sacrifices, this is the only one which appeases God by its intrinsic merit, and which may therefore be called, by *antonomasia*, the peculiar and pre-eminent sacrifice.

Secondly, the Catholic doctrine teaches, that, from the beginning of the world, when man lived under the law of nature, God impressed on the human mind, by means of divine inspiration, the rite of sacrificing; in order that all men might be made partakers of this most efficacious oblation, which has been now offered and accepted as the full, sufficient, and entire price of the salvation of the world—and that they might transfer to themselves the saving fruits thereof. It also teaches, that, immediately on the law being given, God ordained different sacrifices, the use of which was *not* to reconcile man to God, and purchase his salvation; but to awaken constantly within the mind of man, by means of these external sacrifices, the recollection of the *promised* sacrifice; to confirm his faith therein; and to enable such as should believe and hope in its virtue, to apply to themselves the fruit of the future sacrifice, whereby God had promised to redeem the world. Another object for instituting those sacrifices was, that, as often as they should be celebrated, man might gratefully call to mind the manifold favours bestowed on him by the unceasing liberality of God, and also reflect on his own salvation, which was to be obtained through the *promised* Redeemer.

As God, therefore, *before the coming of Christ*, gave to our fathers certain sacrifices, whereby they might be reminded of the great SACRIFICE of which they were in expectation—might have their faith established therein—its fruit applied to their souls, through belief and prayer—and by the oblation of which they might be brought to a grateful recollection of God's bountiful favours; so in like manner Christ instituted

and gave to his Church, under the appearances of bread and wine, the clean and salutary oblation of his body and blood, whereby we might constantly renew in our minds the recollection of his body that was suspended, and of his blood that was shed for us, upon the cross—and transfer to ourselves the fruit of this bloody oblation, by which ‘He hath perfected for ever them that are sanctified.’¹ For the way to celebrate the memory of the Lord, is by gratefully commemorating his death, and beseeching the Father, through the remembrance and merits of the passion of his Son, to become reconciled to us: and this supplication we should offer, not only by vocal prayer; but also by the real, that is, the mystical immolation of Christ under the appearances of bread and wine.

The Catholic Church, therefore, recognizes and steadfastly maintains, in spite of the opposition of innovators, that there are two sacrifices of Christ, properly so called—equal indeed as to their substance, but widely different as to their object, and the manner of offering them. The one a *bloody* sacrifice offered on the cross; the other, that wherein JESUS himself, a *priest according to the order of Melchisedech*, offered, at supper, under the appearances of bread and wine, his BODY AND BLOOD to the Father; thereby instituting a perpetual sacrifice of the New Law, which he committed to his apostles and their successors in the priesthood, to be offered in commemoration of Him—even unto the end of time. As the manner of offering these sacrifices is different, so likewise is there a difference in their use. By his *bloody* sacrifice, Christ obtained the reconciliation of the entire world, propitiation for its sins, and the complete redemption of mankind; but the *unbloody* sacrifice he instituted, and committed to his Church, as a commemoration of the bloody sacrifice. By means of this, we present Christ to the Father after an im-

¹ Hebrews x. 14.

passible and unbloody manner: not for the purpose of *purchasing anew* the remission of sins and the redemption of man; but in order to apply to ourselves, by means of the unbloody sacrifice offered to the Father with faith and devotion, the remission and redemption *purchased for us on the cross*—and we make this offering of the unbloody sacrifice, in compliance with the injunction of Christ, whereby he *commanded* us to do this for the commemoration of him. That is to say, as we have already explained it, to implore of the Father, that he would be pleased, through the commemoration and merits of the passion of his Son, to become reconciled to us—that he would grant us the remission of our sins—the salvation of our souls—the health of our bodies—and would secure to us the success of our undertakings.

Finally, the Catholic doctrine teaches, that the sacrifice of the mass or eucharist is truly *propitiatory*.¹ For the Lord, appeased by this sacrifice offered with faith and devotion, confers grace and the gift of penance, forgives sins and offences, however enormous; and so far is this sacrifice from being in any wise derogatory to him, that he, through the medium of it, most abundantly bestows the fruits of the bloody sacrifice offered on the cross. Neither is the unbloody sacrifice offered solely for the atonement of the sins, punishments, satisfactions, and other necessities of the faithful whilst living; but also for those departed in Christ who are not as yet fully purified—and it is so offered in strict conformity with the teaching of the apostles. For although those departed in Christ be sure of their salvation—by reason of the cardinal virtues, faith, hope, and charity, always abiding in them; yet because they have departed this life, leaving some temporal punishment unsatisfied, or venial sin unatoned for, or perhaps both; and as none are admissible, until wholly purified, to that heavenly

¹ Concil. Tridentin., sess. 22, Doctrina de Sacrificio Missæ, c. 2.

Jerusalem, where nothing defiled can enter¹—they still stand in need of the suffrages of their brethren here below, in order that (as St. Augustin saith) they may obtain of God “a full remission, or at least a mitigation of the punishment adjudged them.”² And as the Catholic Church, which hath received her instruction from the apostles, has always employed, among other suffrages, the sacrifice of the eucharist—so the nature of the communion which is acknowledged to subsist between her and all the saints, requires that no mode of suffrage be omitted whereby relief can possibly be afforded to the souls departed. For they, though released from their bodies, are connected with us by spiritual ties; and as the different members of the human body are united by the soul, so they, connected by the bond of charity, adhere to us—and corporal death cannot divide or separate them from the mystical union of the body (that is, the Church) of Christ. From the doctrine of the Church, which we have just explained, with regard to the sacrifice of the mass, we shall now draw four conclusions; and these, when established, will fully exhibit the falsehood (not to use any harsher term) of the article at present under consideration. The first conclusion which we shall deduce, is—*that the eucharist is a true and proper sacrifice instituted by Christ.* Second: *The eucharist is a truly propitiatory sacrifice.* Third: *The sacrifice of the eucharist is meetly and piously offered for the living and the dead.* Fourth: *This sacrifice is offered unto the glory of God, and for the advantage of the Church.*

The first conclusion is proved by the prophet Malachias. For he foresaw this saving sacrifice, and in these words foretold it with prophetic spirit:—‘I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand. For from the

¹ Apocalypse xxi. 27.

² August. tom. 3, Enchirid. ad Laurent. c. 110.

rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean offering.¹ This sacrifice cannot be understood of mere *spiritual* sacrifices, which are peculiar to no law, but common to all times and to all people, and which have always been commingled with the sacrifices of the ancients. But even the very order of the words is sufficient to convince us, that the prophet spoke of a sacrifice, which, upon the ancient sacrifices being abolished, was to succeed in their place. Wherefore, these words are rightly understood to relate to the hallowed sacrifice of Christ, not that, indeed, by which he offered himself on the cross for the sins of mankind—for that was not consummated *among the Gentiles*, neither was it offered in *every place*, but in *Judea alone*; but to the sacrifice which the congregated Church of the Gentiles offers throughout the world, in order to commemorate the death of our Lord, and to transfuse into the souls of believers the virtue thereof.

The Council of Trent has received this passage as relating to the sacrifice of the mass;² and it is so that the fathers of all ages have unanimously understood it. We shall now adduce a few testimonies from the writings of the ancient fathers. St. Chrysostom, explaining this passage of Scripture—‘I have no pleasure in you,’ &c.³ says: “See how beautifully and how clearly the prophet interpreted the mystical supper, that is, the unbloody *sacrifice*. He indeed calls the sacred prayers, which are offered after the *sacrifice*, pure incense: for the perfume which delighteth God, is not that derived from earthly roots, but that which is exhaled from a pure heart. Let my prayer, therefore, ascend as incense in thy sight. Do you see how

¹ Malachias i. 10, 11.

² Concil. Tridentin. sess. 22, Doctrina de Sacrificio Missæ, c. 1.

³ Malachias i. 10, 11.

it is allowed us to celebrate the ANGELIC SACRIFICE in every place? You see no bounds set, either to altars or to canticles. 'In every place incense is offered to my name.' It is therefore the pure Host—the first indeed—the mystic supper—the celestial sacrifice—*deserving of supreme adoration.*"¹ These are the words of the renowned Chrysostom.

And before Chrysostom, St. Irenæus, *who flourished soon after the apostles*, having first proved the sacrifice of the mass from the words used by the Lord on instituting it, thus interprets the Scriptural passage above quoted: "The Lord, on counselling his disciples to offer unto God the first-fruits of his creatures—not as if He stood in need of them, but in order that they (the disciples) may not be unprofitable or ungrateful—took bread, and gave thanks, saying: 'THIS IS MY BODY.' And the cup in like manner; he declared to be his BLOOD, and taught the doctrine of the new oblation of the New Testament, which the Church receiving from the apostles, offers unto God throughout the whole world. She offers unto Him who supplies us with food, the first-fruits of his own gifts in the New Testament, which Malachias, one of the twelve prophets, foretold in these words:—'I have no pleasure in you, saith the Omnipotent Lord, and I will not accept sacrifice from your hands. For from the rising of the sun even unto the going down, my name is glorified among the Gentiles, and in every place incense is offered to my name, and a PURE SACRIFICE: for my name is great among the Gentiles, saith the omnipotent Lord.'² The prophet manifestly shows by these words that the ancient People (the Jews) shall cease their offerings to God, and that in every place the PURE SACRIFICE of God shall be offered, and his name glorified among the Gentiles."³ And St. Justin Martyr, in his

¹ Chrysost. tom. 1, homil. in Psal. 95. ² Malachias i. 10, 11.

³ Iren. adversus hæreses, lib 4, c. 32, in fine.

dialogue with Tryphon, understands this passage in the same sense. "God," saith he, "accepts sacrifice from none, except his own priests. Wherefore God, showing preference to the only sacrifice to be offered in his name—namely, the eucharist of bread and the chalice—instituted by Jesus Christ, and now celebrated by Christians all over the earth, testifies that it is pleasing and acceptable to him. But the sacrifices offered by you and your priests, he rejects and angrily censures in these words: 'I will not accept your sacrifices from your hands: for from the rising of the sun even to the going down, my name is glorified among the Gentiles: but ye profane it.'"¹ These are the words of Justin Martyr.²

Secondly, the Psalmist clearly teaches, that the eucharist is a true and proper *sacrifice*, when, speaking of Christ, he saith: 'The Lord hath sworn, and he will not repent: *Thou art a priest for ever according to the order of Melchisedech.*'"³ From these words of Divine Scripture, the Council of Trent understands, that Christ offered to the Father his body and blood under the appearances of bread and wine,⁴ as had been long before typified by the bread and wine offered to God by Melchisedech. And in this same sense the passage was understood by the apostle Paul,⁵ and by all the ancient fathers, from whose writings we shall now produce a few testimonies. St. Cyprian says:—"In the person of the priest Melchisedech we see a prefiguration of the sacrament of the *sacrifice* instituted by our Lord, according to the testimony of the Divine Scripture, which saith: 'Melchisedech, king of Salem, brought forth bread and wine: and he was the priest of the most high God, and he blessed Abra-

¹ Malachias i. 10. 11.

² Bibliothec. Patrum. Justinus Martyr. dialog. cum Tryphone Judæo adversus Judæos.

³ Psalm cix. 4—See Hebrews vii.

⁴ Concil. Tridentin. sess. 22, Doctrina de Sacrificio Missæ, c. 1.

⁵ Hebrews vii. 17.

ham.'¹ Now, that Melchisedech bore the figure of Christ, the Holy Ghost who proceeds from the Father and the Son, declares in the Psalms, saying: 'Before the day star I begat thee: *Thou art a priest for ever according to the order of Melchisedech.*'² This order of priesthood, therefore, is the very one that originated with, and has come down from that sacrifice: for Melchisedech was the priest of the most high God—he offered bread and wine—he blessed Abraham. And who is more a priest of the most high God, than our Lord Jesus Christ? who offered SACRIFICE to God the Father, and offered the very same as Melchisedech did, that is to say, bread and wine—verily, his own body and blood."³ And Augustin, when considering the 14th chapter of Genesis, which treats of Abraham and Melchisedech, in like manner says: "Then indeed was Abraham blessed by Melchisedech, of whom many and great things are written in the Epistle that is addressed to the Hebrews; which most people ascribe to the apostle Paul, but which others will not admit. For then appeared, for the first time, the sacrifice which is now offered unto God by the whole Christian world; and, long after this sacrifice had been offered by Melchisedech, is completed what the prophet foretold respecting Christ, who was to come in the flesh—'Thou art a priest for ever according to the order of Melchisedech.'⁴ Not indeed according to the order of Aaron; for this order was to be abolished, when the things prefigured by those types, should have become realized."⁵ Again, speaking of Christ, Augustin says: "In presence therefore of the kingdom of his Father, he changed his countenance,* and dismissed him, and he went his way: for at that time sacrifice was offered according

¹ Genesis xiv. 18.

² Psalm cix. 3, 4.

³ Cypr. epist. 63, ad Cæcilium de Sacramento Dominici Calicis.

⁴ Psalm cix. 4. ⁵ August. tom. 5, "De Civitate Dei," lib. 16, c. 22.

* Ps. 33, 1; and 1 Kings xxi.

to the order of Aaron, but He afterwards instituted the *sacrifice* of his own body and blood according to the order of Melchisedech. He therefore changed his countenance in the priesthood; dismissed the Jewish nation, and came to the Gentiles.”¹

Thirdly, the very words used on instituting the eucharist, prove it to be a true and proper *sacrifice*: for Christ, at his last supper, offered himself to God the Father, under the appearances of bread and wine, and ordered the self-same thing to be done by his apostles and their successors unto the consummation of the world.—This is evident from the very order of the words; for our Divine Lord said, as Luke the Evangelist relates his words: ‘This is my body, *which is given for you*’—Ταυτο ἐστὶ τὸ σῶμα μου, τὸ ὑπὲρ ὑμῶν διδόμενον.² Or as the apostle Paul relates them:—‘This is my body, *which is broken for you*’—Ταυτο ἐστὶ τὸ σῶμα μου, τὸ ὑπὲρ ὑμῶν κλωόμενον.³ And in the canon of the mass, in the liturgies of Basil, Chrysostom, Clement of Rome, and James the brother of our Lord, we read: ‘*This is my body which is broken for you, FOR THE REMISSION OF SINS.*’⁴ And of the chalice, likewise, Luke says:—‘*This is the chalice, the New Testament in my blood, which is shed for you,*’ Ταυτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.⁵ And to the words, ‘Which is shed for you,’ Saint Matthew adds: ‘*For the remission of sins,*’⁶ as do also the forementioned liturgies. These words, therefore, which Christ uses in the present tense—“is given”—“is broken”—“is shed”—do not signify that his body and blood were given or poured out *to the apostles* as a sacrament to be eaten and

¹ August. tom. 8, enarrat. in Psal. 33, concio secunda.

² Luke xxii. 19.

³ 1 Cor. xi. 24.

⁴ Basilii Missa inter opera ejus, prope finem.—Chrysostomi Missa, tom. 5, in fine.—Clemens. Constitut. Apost. lib. 8, c. 17.—Bibliothec. Patrum, tom. 1, Missa Jacobi fratris Domini. Vide etiam, in eodem tomo, Missam quæ dicitur Marci Evangelistæ.

⁵ Luke xxii. 20.

⁶ Matthew xxvi. 28.

drunk ; but that they are given and poured out *to God* as a *sacrifice* for them and others. For Christ does not say : it is given, it is broken, or it is poured out *to you* ; but *for you*. Moreover, this food and drink were then given and poured out, only to the apostles who were at the time present, and yet the Lord says : ‘ Which is shed FOR MANY for the remission of sins’—*τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.*¹ These latter words are also found in the forementioned liturgies. The sense, therefore, is: My body is given, and my blood is shed, for *you* and for *many*, as a *propitiatory sacrifice*, to the end that you may obtain the remission of sins : not indeed after a bloody manner, and under their proper species ; but in an unbloody manner, and under the species of bread and wine, as hath been said above. Luke and Paul, in the passages already quoted, also subjoin : ‘ *This do for the commemoration of me,*’² that is to say,—As I have made this offering, so do you and your successors in like manner : for by these words Christ ordained the apostles to be his priests, and decreed that they, and all the priests duly ordained by them in succession, should make this offering of his body and blood.

That such is the sense of these words, the ancient fathers have unanimously taught. And in addition to the authorities already adduced, St. Chrysostom adds the weight of his testimony. “When, under the Old Testament,” says Chrysostom, “men were more imperfect, God was pleased to accept that blood which they used to offer to idols, in order that he may avert man from the worship of them, which also was a token of his inexpressible love. But now he has prepared a much more admirable and magnificent SACRIFICE ; and, changing the victim, has ordered that HIMSELF shall be offered in place of the brute animals.”³ Again, Chrysostom says : “I mean to add something truly

¹ Matthew xxvi. 28.

² Luke xxii. 19 ; and 1 Cor. xi. 24.

³ Chrysost. tom. 4, comment. in 1 Cor. c. 10, homil. 24.

astounding: but be not amazed or troubled. Well, what is it? The sacred oblation—whether offered by Peter or Paul or any other priest, it matters not what be his merit—is the same which Christ himself gave to his disciples, and which the priests of the present day also produce. Our offering is nothing inferior to His. Why so? Because it is not man that sanctifies it, but Christ himself, who, in the first instance also, was the consecrator. For as the words which Christ spoke are the very same as those which the priest now pronounces; so in like manner, is the oblation also the same.”¹ Finally, in the liturgy of Chrysostom, the priest prays as follows: “No man engaged in carnal desires and pleasures, is worthy to approach or minister unto THEE, O king of glory. For to minister unto THEE is a great and tremendous thing, and should be dreaded even by those endowed with more than celestial virtues. Yet, because of thy unbounded and ineffable benignity, thou hast unhesitatingly and irrevocably become man, and our high priest. THOU, as the Lord of creation, hast instituted the rite of sacrifices, and committed to us the celebration of this solemn and immaculate *sacrifice*.” And a little farther on, Chrysostom says: “Therefore I beseech thee who alone art good and merciful, to look upon me a sinner, and thy ancient* servant, and purify my soul and heart from wicked thoughts; and by the grace of thy priesthood, render me, who am endowed with the virtue of thy Holy Spirit, fit to assist at thy sacred altar, and consecrate thy holy and immaculate *body* and precious *blood*. For to thee do I approach with humble and submissive neck, beseeching thee not to turn thy face from me, nor cast me out from amongst thy children: but that thou wouldst suffer

¹ Chrysost. tom. 4, comment. in 2 Tim. c. 1, homil. 2.

* “Thy *ancient* servant.” It appears to us, that in copying the original manuscript of Chrysostom, the word ἀρχαῖον has been accidentally substituted for ἀρχαῖον, which means *unprofitable*, and which seems to be the more correct reading.

these gifts to be offered to THEE by me a sinner, and thy unworthy servant. For it is Thou who *offerest, and art offered, who acceptest and bestowest*, O Christ our God."¹

In like manner, St. Ambrose, in his enarration on the 38th Psalm, says: "We have seen the PRINCE OF PRIESTS coming to us; we have seen and heard him offering his blood for us. Let us priests, as we possess the power, imitate Him and offer *sacrifice* for the people. Though we be weak in merit, yet we are honourable in sacrifice: for although Christ is not now *seen* to make the offering, yet He himself is offered on earth, *as the body of Christ is the victim*. Nay, it is manifest, that He, whose words sanctify the *sacrifice* that is offered, doth himself make the offering in us."² And again, in his first prayer preparatory to the mass, we read these words: "For, O Lord Jesus Christ, with what contrition of heart, with what a fountain of tears, with what reverence and holy awe, what chastity of body and purity of mind, should we celebrate this divine and heavenly *sacrifice*—wherein thy FLESH is verily and really received—wherein thy BLOOD is verily and really drunk—where the highest things are joined with the lowest—where the holy angels are present, and where after a wonderful and inexpressible manner, Thou art constituted both the priest and the sacrifice! Who can worthily celebrate this sacrifice, unless thou, O omnipotent God, shalt render worthy, him who offers it?" And immediately after Basil says: "For I, mindful, O Lord, of thy venerable passion, approach thy altar, though a sinner, in order that I may offer to thee the *sacrifice* which thou hast instituted, and which thou hast commanded to be offered in order to commemorate our redemption. Accept it therefore, I beseech thee, O most high God, O most sweet Jesus Christ,

¹ Chrysostomi Missa, tom. 5.

² Ambros. tom. 4, enarrat. in Psalm 38.

for the benefit of thy holy Church, and in behalf of all thy people, whom thou hast purchased with thy precious blood," &c.¹ In fine, the Council of Trent also defines this to be the sense of the foregoing words of Scripture, and justly punishes with anathema, those who teach that there is not offered unto God in the mass, *a true and proper sacrifice*.²

It would be easy for us to produce numerous other testimonies from the Sacred Scriptures, the liturgies, the general councils, and from the writings of other fathers, in confirmation of the *first* conclusion; but as those already quoted fully suffice, we shall for the sake of brevity, omit stating them at length, and merely refer to some of them in a note.³

We shall now proceed to consider the *second* conclusion. It certainly is of faith, that the sacrifice of the mass is not only eucharistic and commemorative, but truly *propitiatory* likewise: for, that this sacrifice should be offered for the remission of sins, the Catholic Church has constantly taught up to the present time, and for this purpose she has always offered it, just in the same manner she doth in our day. And this doctrine was taught her, through the apostles, by Christ, who, at the Last Supper, instituted the sacrifice of the eucharist for the remission of sins, and committed it to his Church through the apostles, commanding the same to be offered unto the end of time. Not that in the unbloody sacrifice a price is paid, or satisfaction offered for sin, as to the guilt of the offence and the eternal punishment due thereto—for in this sacrifice there is no passion, and the passion was that whereby God the Father was pleased to be satis-

¹ Ambros. tom. 4, *Precatio prima præparans ad Missam*.

² Concil. Tridentin., sess. 22, *Doctrina de sacrificio Missæ*, c. 1, et can 1, 2.

³ See Acts xiii. 2; 1 Cor. v. 7, 8; and also 1 Cor. x. 18, 19.—Et vide liturgiam Gregorii cum liturgiis superius citatis—Et tom. 1, Conciliorum, Concil. Nicen. 1. œcumen. can. 18.—Et in eodem tomo, epist. Concilii Ephesini primi œcumen. ad Nestorium.

fied; but it is offered in order that the passion endured upon the cross may, through the sacrifice of the mass, be applied as the price and plenary satisfaction for our offences and the punishment due thereto. Whence St. Gregory the Great says: "The sacrifice of the holy altar, offered with tears and a well disposed mind, contributes in a singular degree to procure our absolution: because He who of himself rose from the dead to die no more, still continues, by this oblation, to suffer for us in this his own mystery. For as often as we offer to him the sacrifice of his own passion, so often do we renew his passion for the attainment of our absolution."¹ And St. Augustin, who flourished before Gregory the Great, says: "When, therefore, the sacrifice of the altar, or alms-deeds, are offered for all deceased Christians; they are acts of thanksgiving for the very good; for the imperfect, acts of *propitiation*."²

St. Cyril of Jerusalem calls the eucharist the victim of propitiation. "When," says he, "the great spiritual sacrifice is completed, and the unbloody worship over the victim of *propitiation* ended, then we supplicate God for the general peace of the Church, the tranquillity of the world, the happiness of kings," &c. &c. And a little after he says: "We offer up the Christ who was slain for our sins, in order that He who is infinite in his goodness may be rendered propitious both to ourselves and to them."³ And in the liturgy of St. Basil we also read: "Thou, O Lord, hast shown to us the great mystery of salvation; thou hast dignified us, thy miserable and unworthy servants, to such a degree as to be made the ministers of thy holy altar: so now, by the virtue of thy Holy Spirit, duly qualify us for this ministry, that standing faithfully in the sight of thy glory, we may offer to

¹ Gregor. lib. 40, Homil. de diversis lectionibus Evangelii, homil. 37.

² August. tom. 3, Enchirid. ad Laurent. c. 110.

³ Bibliothec. Patrum, tom. 4, Cyrill. cateches. mystagog. 5.

thee the sacrifice of praise: for thou art he who worketh all things in all." And, lest it should be imagined, that the sacrifice was eucharistic only, St. Basil immediately subjoins: "Grant, O Lord, that our sacrifice be made acceptable in thy sight, and be received by thee in atonement for all our sins and the ignorance of thy people."¹ It is our intention, when proving the following conclusion, to adduce additional testimonies in confirmation of the one now under discussion. We shall, for the present, close our arguments on this particular subject with the following observation—that the Council of Trent, after defining this to be the doctrine of the Catholic Church, punishes with anathema all who oppugn it.²

The proof of the *third* conclusion is also of faith. For the Catholic Church, which is **THE PILLAR AND THE GROUND OF TRUTH**,³ has always taught, and now teaches, both by its doctrine and practice, that, according to the tradition of the apostles, the sacrifice of the mass is to be offered—not only for the sins, punishments, satisfactions and other necessities of the faithful in this life; but also for those who have departed in Christ, and who are not as yet fully purified.⁴

St. Augustin, in the ninth book of his Confessions, giving an account of the obsequies of his mother Monica, tells us that the sacrifice of the mass, which he calls the "sacrifice of *our redemption*," was offered for her—and in the thirteenth chapter of the same book, he adds: "For when the day of her dissolution was at hand, she occupied not her thoughts about the sumptuous covering or embalming of her body; neither did she desire a monument of a singular description, or feel any anxiety to be deposited in her paternal sepulchre. Concerning such things as these,

¹ Basilii Missa, inter opera Basilii.

² Concil. Trident. sess. 22, Doctrina de sacrificio Missæ, c. 2, et can. 3.

³ 1 Timothy iii. 15.

⁴ Concil. Trident. loco jam proxime citate.

she gave us no commands; but she was anxiously and ardently desirous—and of this alone was she desirous—that remembrance of her should be made at thy altar, where she had attended without one day's intermission; knowing that from the altar is dispensed the holy victim, by which the hand-writing that stood against us hath been cancelled," &c. The object, also, for which Monica sought that she should be remembered at the altar, is perfectly evident from the prayer composed on the occasion by her son Augustin, which is partly as follows: "O my praise and my life! O thou the God of my heart! setting aside for a while her good deeds, for which I joyfully render thee thanks, I now entreat of thee forgiveness of the sins of my mother: hear me, I beseech thee, through Him who hath healed our wounds—who hath hung upon the tree, and who now sitting at thy right hand, maketh intercession with thee for us. I know that she passed her days in doing works of mercy, and forgave from her heart those that trespassed against her: do thou in like manner forgive her her trespasses, if she hath committed any during the many years that she lived after her baptism. Forgive them, O Lord! forgive them I beseech thee—and enter not with her into judgment," &c. And a little further on, Augustin again says: "Inspire thou, O Lord my God! inspire thy servants, my brethren—thy children, my masters, whom I serve with my voice, and my heart, and by my writings, that as many as shall read these words may, at thy altar, make remembrance of thy handmaid Monica and of Patricius, formerly her husband," &c.¹ Such are the devout words and prayers of the great Augustin.

And St. Chrysostom, in one of his homilies to the people of Antioch, says:—"It was not unadvisedly **ORDAINED BY THE APOSTLES**, that commemoration should be made of the dead, in celebrating

¹ August. tom. 1, lib. 9, Confess. c. 12, 13.

the tremendous mysteries. Because they knew that much gain and much advantage would arise to them therefrom: for when the entire people stand with uplifted hands, when the priest comes forth in the plenitude of his functions, and when the tremendous sacrifice is offered, how is it possible that our prayers can fail of propitiating God in their behalf?"¹ These are the words of Chrysostom. St. Cyril of Jerusalem also, when describing part of the canon of the mass, says: "Then, we pray for the deceased holy fathers and bishops; and, in short, for all who are departed this life in our communion—believing that by the supplication of this holy and tremendous sacrifice which is placed upon the altar, the souls for which it is offered receive the greatest relief." And after adducing examples, whereby to illustrate the custom of the Church, he immediately subjoins: "After the same manner, we also invoke God on the part of the deceased, although they were sinners; not indeed by weaving for him a crown, but by offering unto him Christ who was slain for our sins, that he, who is infinite in his bounty, may be rendered propitious both to us and to them."²

St. Ambrose, in like manner, fully demonstrates this our *third* conclusion, when, in his prayer before mass, he addresses the following supplication to God.—"We also beseech thee, O holy Father, *on behalf of the souls of the faithful departed*, that this great sacrament of piety may be *to them* eternal salvation, perpetual rest, and never ending joy and felicity." And a little further on, he says: "I humbly entreat thy clemency, O Lord, that the fulness of thy Divinity may descend on this bread and on this chalice. Grant likewise, O Lord, that, as the invisible form, and incomprehensible majesty of thy Holy Spirit, in times past, descended on the victims of the fathers—so may

¹ Chrysost. tom. 5, Homil. 69, ad populum Antiochen.

² Bibliothec. Patrum, tom. 4, Cyrill. catechesi mystagog. 5.

it now descend on our oblations and convert them into thy BODY and BLOOD. Grant also that I thy unworthy priest be taught so to handle this so great mystery, as that thou wouldst in thy Divine mercy deign to accept the sacrifice from my hands, for the salvation of all, both living and dead.”¹ So far the testimony of Ambrose. And in the liturgy of St. Basil, in the canon of the mass for the dead, the priest thus commends them to God: “We likewise implore of thee to remember all those who sleep in hope of the resurrection of eternal life, and to refresh them with the light of thy countenance.”²

Moreover, in the “Sacramentary” of Pope Gregory the First, a work formerly in high repute among the English, the priest, in the canon of the mass for the dead, prays as follows: “Be mindful, O Lord, of thy servants, both men and women, who are gone before us with the sign of faith, and now rest in the sleep of peace. Grant to them, O Lord, and to all who rest in Christ, a place of refreshment, light and peace; we beseech thee, through the same Jesus Christ, our Lord. Amen.” And in the same book, in the mass for such of the deceased as are deprived of the use of speech before death, and with whom the priest does not arrive in time; but who, by intelligible signs, as attested by the persons present on the occasion, have manifested the desire, and sought to obtain penance from a priest: in the oblation of the sacrifice for a person who died under these circumstances, the priest prays as follows: “We beseech thee, O Lord, that the oblation of the present sacrifice offered for the soul of thy servant, may satisfy Thee, and may he obtain the forgiveness of his sins, which he humbly craved: and we also beseech thee, that that which the failure of his speech prevented him from asking, he may now fully receive in compensation for the penance which he anxiously

¹ Ambros. tom. 4, Precatio prima præparans ad Missam.

² Basilii Missa, inter ejus opera.

longed for—through our Lord Jesus Christ thy Son, who liveth and reigneth for ever and ever. Amen.”¹ But what occasion is there for our multiplying testimonies on this subject? since it is clear that, one thousand two hundred years ago,* Aerius was numbered among the list of heretics, *for teaching that the sacrifice of the mass was not to be offered for the dead.* This fact is testified by Augustin, Epiphanius, and other Catholic writers of the highest authority, in their several works on heresies.² And hence the Council of Trent deservedly punishes with anathema, those who again revive this heresy which had been long condemned.³

The three foregoing conclusions, which we have now proved, fully manifest and establish the truth of our *fourth* and last conclusion. For how is it possible for man to contribute in a higher degree to the glory of God, than he does by unceasingly offering, with true faith and devotion, to the Father of mercies, who gave his only begotten Son to us sinners as the price of our redemption, that same Son as a commemorative and eucharistic sacrifice—and to do this in conformity with, and obedience to, His own institution and commandment? Or what, we ask, can be of greater advantage to the Church, than constantly to apply, by the religious oblation of the *unbloody*, the virtues and merits of the *bloody*, sacrifice for the benefit of those on whose behalf the oblation of the cross has been offered?

¹ Gregor. tom. 5, lib. Sacrament. Missa Rom.—Vide Gregor. ibidem in Missa anniversaria unius defuncti, et in Missa unius defuncti.

* “One thousand two hundred years ago.” It is now one thousand three hundred and eighty years ago; for the *original* of this work was published by our learned and pious author in the year of our Lord 1661.

² August. tom. 6, lib. de hæres. ad Quodvultdeum, hæres. 53.—Epiphan. in anacephalæosi, seu summa totius operis Panarii—Et Joan. Damascen., lib. de hæres. in hæres. Aerii.

³ Concilium Trident. sess. 22, Doctrina de Sacrificio Missæ, can. 3.

CHAPTER XXXI.

The Thirty-Second Article examined.

ARTICLE the thirty-second, entitled "Of the Marriage of Priests," proceeds thus:—"Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

EXAMINATION.

It is not a doctrine of the Catholic Church, that bishops, priests, and deacons, are bound by the Divine Law to make the vow of celibacy, or to abstain from marriage, as is proved by the obligation being dispensed with in favour of the Greek priests; yet the Catholic Church condemns, and, as will appear from what follows, deservedly condemns, as being absurd, and repugnant to sound doctrine, the inferences which you, my Protestant brethren, deduce in the preceding article.

For, in the first place, God requires that obedience shall be paid, not only to his own laws, but likewise to the laws of his Church.¹ And the Catholic Church of Christ hath, *from the days of the apostles*, always required by her laws, as she requires at the present time, that those to be initiated in holy orders shall, if single, continue thenceforth to lead a single life: and that—in case any of the candidates be married men, they shall not be admitted to holy orders, until they first promise to live as though they had never been married. But the doctrine which you, my brethren, teach in this article, namely, that it is lawful for bishops, priests, and deacons to marry at their pleasure, and consequently, that it is lawful for them to

¹ Proverbs i. 8; vi. 20; and Matthew xviii. 17.

despise, at their pleasure, *the laws of the Church*, amounts to a downright absurdity. Secondly, it teaches that monks—men who are bound by the solemn vow of chastity—can, also, lawfully marry at their pleasure: for it is obvious, both from the doctrine and *practice* of the established church, that monks, too, are comprehended under these words of the article—“as for *all other* Christian men.” Such a doctrine is, indeed, both impious and sacrilegious.

Moreover, the Catholic Church judges that continence annexed to holy orders, is highly conducive to godliness, and calculated to preserve the honour and dignity of the sacred office; but the bishops, priests, and deacons of the Protestant church, abandoning themselves to conjugal gratifications, from the very infancy of its establishment, have, as an excuse for *their own* incontinence, always united in teaching—that the marriage of priests is conducive to godliness! But, whether we consider the ecclesiastical canons, or weigh the consciousness of a solemn vow, or whether, in fine, we take into account how well adapted the life of continence is for those who discharge the sacerdotal duties—the doctrine of this article must, in either case, be rejected as absurd.

We shall commence by citing, in the first place, the canons of the Church, which require continence on the part of priests and deacons, and which, by so requiring, convey a sharp rebuke against the irregularity and wickedness of this article. “Those men,” saith St. Epiphanius, “who upon the death of their wives contract marriage a second time, have never, SINCE THE COMING OF CHRIST, been allowed to preach the Holy Gospel of God—because of the superior honour and dignity of the priesthood. And doubtless, the Holy Church of God, in observing this custom, is actuated by pure and upright motives. Moreover, she does not receive the husband of one wife still cohabiting with her; but the man who has remained continent from one wife, or who has lived in widow-

hood, him the Church admits to the order of subdeacon, deacon, priest, or bishop—and particularly where the ecclesiastical canons are sound and uncorrupted.”¹ And again, in the end of his “Panarium,” Epiphanius thus relates—“The priesthood is for the most part composed of virgins; and if not of virgins, at least of such as lead a single life. But if they who lead a single life, be not sufficiently numerous to supply the ministry, then are admitted such as remain continent from their wives, or they who continue widowers after *one* marriage. For he that has married a *second* time, *cannot be admitted to the priesthood*; although he who shall have remained a continent widower from the beginning, may hold the office of bishop, priest, deacon, and subdeacon.”²

The testimony of St. Jerom, writing against the heretic Vigilantius, is equally clear on this head. “What,” asks Jerom, “will the churches of the East do? What those of Egypt and of the apostolic see, which receive for their clergy either virgins, or continent men—or such persons as, in case they had wives, now cease to be husbands?”³ And elsewhere, Jerom says: “The apostles were either virgins, or men who after marriage *became continent*; and the persons now chosen for bishops, priests, and deacons, are either virgins or widowers, or at least men who remain chaste ever after they have been admitted to the priesthood.”⁴ So far St. Jerom on the celibacy of the clergy. And Pope Leo the First, in like manner, says: “For although you decree that all who are not of the clerical order, are at liberty to marry, and rear families; yet for the purpose of showing the purity of perfect continence—carnal conversation is

¹ Epiphanius contra hæres. 59, contra Catharos, seu Puritanos.

² Epiphanius in fine Panarii. Compendiaria vera doctrina de fide Catholicæ et Apostolicæ Ecclesiæ.

³ Hieron. tom. 3, adversus Vigilant., paulo post princip.

⁴ Hieron. tom. 3, Apologia pro libris adversus Jovinian. ad Pamachium, in fine.

not allowed even to subdeacons: in order that they who have wives, be even as they who have not; and that they who have not, continue to remain single. But if, in this order, which is the fourth from the head, it is meet to be watchful: how much more care must be taken that, in the first, or second, or third order, the man who is discovered not to have as yet restrained himself from uxorious voluptuousness, be not deemed fit, either for the levitical ministry, the sacerdotal honour, or the episcopal dignity.”¹ The second Council of Carthage, also, hath decreed as follows on this subject—“Bishop Aurelius said: when the regulating of continence and chastity was treated of in the last council, these three degrees were, because of their being conferred by consecration, ranked together in a specific decision respecting chastity. The council decreed, I say, that bishops, priests, and deacons—as is befitting the holy prelates and priests of God—and also the levites, or they who assist at the administration of the Divine sacraments—should be strictly continent; in order that they may freely obtain their requests of God, and that an usage *taught by the apostles*, and preserved by antiquity, should be faithfully guarded by us also.—The assembled bishops then said: We all decree, that bishops, priests, and deacons, or such as handle the sacraments, being the guardians of chastity, shall themselves abstain even from wives. Then the whole council exclaimed: We decree, that chastity shall be strictly preserved by all who serve at the altar.”² And this canon afterwards received the express sanction and confirmation of the Council of Africa, in these words: “Moreover, when the incontinence of certain of the clergy, though with their own wives, came under consideration—it (namely, the Council of Carthage) decreed, that bishops, priests, and deacons, should, ac-

¹ Leo ad Anastas. Thessalonicens. episcopum, epist. 84, c. 4.

² Tom. 1, Conciliorum, Concil. Carthag. 2, c. 2.

according to the *former* statutes, abstain even from wives. And unless they comply with this decree, let them be removed from the ecclesiastical office."¹ These are the words of the fathers of the Council of Africa. And one thousand three hundred years ago, the fathers of the Council of Neocæsarea passed the following decree: "*If a priest marry*, LET HIM BE DEPOSED FROM HIS ORDER."² In the twenty-fifth, or, according to others, in the twenty-seventh canon of those called "the canons of the apostles," we read the following decree: "Of the unmarried who have reached the clerical order, we decree, that the lectors and cantors *only* (if they choose it) may marry."³

St. Jerom, writing against the heretic Jovinianus, observes—and Eusebius of Cæsarea, who flourished prior to Jerom, has also observed the same⁴—that such of the apostles as were married *before* their calling, remained continent from their wives *after* they received the apostleship. "And according to this regulation," says St. Jerom, "Peter and the other apostles indeed (that I may for the present concede more than is required) had wives; but they had taken them at a time *when they knew not the Gospel*. Upon being afterwards elevated to the apostleship, they relinquished the conjugal privileges. For when Peter, in the person of ALL the apostles, saith to the Lord—'Behold *we* have left all things, and have followed thee'—the Lord answered him: 'Amen, I say unto you, that every one that hath left house, or parents, or brethren, or *wife*, for my name's sake: shall receive an hundred-fold, and shall possess life everlasting.'"⁵ Such is the testimony of Jerom, respecting celibacy.⁶ Nay, although

¹ Tom. 1, Conciliorum, Concil. Aphrican. can. 37.

² Tom. 1, Conciliorum, Concil. Neocæs. can. 1.

³ Tom. 1. Conciliorum, Canones Apost. can. 25 alias 27.

⁴ Euseb. Cæsar. de demonstrat. evangelica, lib. 3, c. 7.

⁵ Matthew xix. 27, 29.

⁶ Hieron. tom. 3, lib. 1, adversus Jovinianum.

the fathers assembled in Trullo dispensed with the obligation of continence from wives, in all cases where priests had been married before receiving the sacerdotal order—or rather, though these fathers, actuated by hatred towards the Roman Church, declared this license to have formerly been, and then to be, allowed all *priests*¹ so circumstanced; yet they would by no means extend this same dispensation to such of the *bishops* as had been married before their elevation to the episcopacy.² It appears to us, that the great reason why this distinction was made by them, was—because they knew that the *bishops* are the successors of the *apostles*, who, by the example afforded in their own persons, have taught that continence, in such case, is to be observed. Add to this, that in the primitive ages of Christianity, it was so disgraceful a thing for a bishop to have conversation with his wife, that even the heretic Jovinianus was ashamed to say this license was allowable in himself. And that Jovinianus was ashamed to defend such conduct, is evident from the following passage of St. Jerom, extracted from his writings against that heretic—“You confess at least,” saith Jerom to Jovinianus, “that he cannot be a bishop, who begets children during his episcopacy. Or, in other words, that if he be detected, he shall not be regarded as a man, but condemned as an adulterer.”³

Moreover, as the fathers of the Council of Sens observe, although the Eastern Church was unwilling to have its clergy so severely restrained, as that they should not be allowed to enjoy the marriages contracted before they had become priests; yet, such is the sublime nature and transcendent excellence of the priesthood of Christ, that not one solitary instance

¹ Tom. 5, Conciliorum, edit. Paris. Decreta Patrum qui Constantinopoli convenerunt in Trullo, Regii Palatii loco, sub Justiano Imperatore, can. 13.

² Ibidem can. 12 et can. 43.

³ Hieron. tom. 3, lib. 1, adversus Jovinianum.

can be produced of marriage having ever been lawfully introduced into it. And therefore the fathers of the Council of Sens, before referred to, enacted thus—"Whosoever shall, contrary to the decrees of the sacred councils and fathers, teach that priests, deacons, or subdeacons, are not bound by the law of celibacy, or shall allow them liberty to marry: let every attempt of such person at evasion be rejected, and he himself numbered among the heretics."¹ And the general Council of Trent, in the ninth canon of its twenty-fourth session, afterwards decreed: "If any one shall say, that the clergy established in sacred orders, or the regulars, who have made the solemn profession of chastity, can contract marriage, and that this marriage, when contracted, is valid, notwithstanding the ecclesiastical law, or the vow of chastity; and that to oppose this, is to condemn marriage; and that all can contract marriage, who do not feel that they possess the gift of chastity, though they have made the vow to preserve it—let him be anathema: for God does not deny this gift to those who ask for it in the proper manner, or suffer us to be tempted above our strength."²

But the *second* conclusion contained in this, the thirty-second article—namely, that it is lawful for monks, men bound by the solemn vow of chastity, to take wives, contrary to the canon of the Council of Trent now quoted, is a thing horrible to be said. For since it is impious and sacrilegious to commit such a crime, how much more so is it to inculcate the doctrine that such crimes can be perpetrated, at the pleasure of each individual? For this is nothing else but trampling under foot the Divine Law, respecting the payment of vows to God, and proclaiming open war against Heaven.³

¹ Tom. 3, Conciliorum, Concil. Provinciale Senonense, Decreto 8, de cœlibatu Sacerdotum.

² Concil. Trident. sess. 24, de Sacramento Matrimonii, can. 9.

³ Deuteronomy xxiii. 21; Psalm lxxv. 12; and Eccles. v. 3, 4.

St. Chrysostom, writing to the monk Theodorus, says: 'Marriage is honourable, and the bed undefiled. For fornicators and adulterers God will judge.'¹ But to retain the privilege of marriage, is not now lawful for you: for, having once joined the society of angels, to abandon it, and become fettered with a wife, is to incur the crime of adultery. Though you may frequently call this state marriage; yet I affirm, that it is *worse* than adultery—by as much as an angel is greater and better than a mortal. On no account, then, allow yourself to be persuaded by any person, saying: The Lord hath given no commandment not to take a wife. I confess I am not ignorant, that the Lord forbade adultery, and did not forbid marriage; but he will enter the crime of adultery against thee, if ever—which God forbid—thou settest thy thoughts on marriage."² These are the clear and forcible words of Chrysostom. And in like manner, St. Jerom, in his first book against the heretic Jovinianus, explaining these words of the apostle: 'And if a virgin marry, she hath not sinned,'³ says: "Not that virgin who has once dedicated herself to the worship of God: for if one of these marry, '*she shall have damnation, BECAUSE SHE HATH MADE VOID HER FIRST FAITH.*'⁴ But if the foregoing prohibition be objected against *widows*, how much more forcibly will it apply to *virgins*: since even that which was once lawful for them, is not lawful now? For virgins who marry after consecration, are to be accounted guilty rather of incest, than of adultery."⁵ St. Augustin also, in his enarration on the eighty-third Psalm, writing on the payment of vows to God, says: "The other, by the bounty of God, vowed something greater: he resolved not to partake of marriage. And he who would not have been condemned for

¹ Hebrews xiii. 4.

² Chrysost. tom. 5, ad Theodorum Monachum, epist. 6.

³ 1 Cor. vii. 23.

⁴ 1 Timothy v. 12.

⁵ Hieron. tom. 3, lib. 1, adversus Jovinianum.

marrying, shall, if he marry *after making the vow to God*, be condemned—although he who made no vow may marry with impunity. The latter shall not be condemned; the former is instantly condemned. Why is there this distinction, unless because of the difference in their past states? For the one was already advanced in evangelical perfection; the other had not as yet arrived at that state. So likewise the virgin who would not, by marrying, have committed sin: if she marry *after becoming a nun*, shall be accounted an adulteress of Christ.”¹ So far Augustin.

The fathers of the Council of Tribur command, that such persons as are united by nefarious marriages of this description shall be separated: For thus do they decree in their twenty-third canon: “In the Epistle of Pope Syricius, chapter the sixth, we read as follows:—‘Should nuns consecrated to God, renouncing their former resolution of sanctity, secretly mix themselves in sacrilegious contagion, or publicly and without restraint engender children of illicit embraces; it is decreed, that those immodest and detestable persons shall be expelled the society of the monasteries, and the congregations of the churches—in order that being shut up in houses of correction, they may bewail with incessant tears so foul and heinous a crime.’”²—Wherefore, we, in this holy synod assembled, do, by the word of the Lord, and by canonical authority, command, that such persons be wholly separated, and bound by an oath, no longer to live together under one roof, or address each other in familiar discourse, except in the church or in public; and likewise, that they hold no communion, wherefrom the suspicion of a criminal desire, or the scandal of a lustful act, might reasonably arise.”³

¹ August. tom. 8, enarrat. in Psalm 83.—Vide etiam enarrat. in Psal. 75.

² Tom. 1, Conciliorum, epist. 1, Syricii ad Himerium, episcopum Tarraconens. c. 6. Vide Gregor. lib. 1, epist. ex Registro. epist. 40, ad Anathemium subdiaconum.

³ Tom. 2, Conciliorum, Concil. Tribur A. D. 895, can. 23.

Nay, when Saint Paul affirms that widows who violate the faith of continence given them by Christ, ‘*have damnation*,’ the apostle does not say they have damnation, because they *marry*, but because ‘they *will marry*.’* For such unions are not to be called marriages, but lustful and sacrilegious concubinages, as is decreed by the fourth General Council of Carthage, in addition to the testimonies already adduced. The fathers of that council, in their last canon, declare and decree in these words: “As the reward of chastity is liberal, so must it be guarded by a more strict observance and precept. So that such women as have been left widows by their husbands, whether ever so young, or whether of mature age, provided they have devoted themselves to the Lord—laid aside the laical dress—and, under the testimony of a bishop and the Church, appeared in the religious habit—but who have afterwards married—shall, according to the apostle, have ‘*damnation*:’ because they dared to make void the faith of chastity, which they vowed to the Lord. Let such persons, therefore, be excluded from the communion of Christians, and also let them not be made partakers in the banquet with Christians. For if adulterous wives be, on account of their guilt, obnoxious to their husbands; how much more severely shall the widows, who have forsaken their devout profession, be branded with the crime of adultery, in case they form a second marriage, and defile by lewd indulgence that life of devotion, which, when not required, they spontaneously offered unto God?”¹

The Council of Chalcedon, also, the fourth œcumenical one, passed a grave decree against those who violate a solemn vow. For we read in its fifteenth canon, as follows: “A deaconess should not be or-

* “Because they *will marry*.” That is, because they have the *desire* to marry.—In the Greek γαμεῖν θέλουσιν. 1 Timothy v. 11, 12.

¹ Tom. 1, Conciliorum, Concil. Carthag. 4, Generale in Aphrica, Can. 104.

dained before her fortieth year, and then after a diligent trial. But if she shall have received consecration, and fulfilled the duties of her ministry for ever so long a period, and afterwards, abusing the grace of God, give herself up to marriage—let her be anathema, together with him who married her.” And in the sixteenth canon of the same council, we read—“If a virgin dedicate herself to God, and a monk likewise, it is not lawful that they be united in marriage; but if they be found so to do, let them be anathema. However, we decree that a more merciful treatment may be adopted towards them, provided the bishop of their district shall think proper.”¹ But now, that we may see how admirably the state of continence is adapted for those who discharge the functions of a holy order, natural reason dictates to every man, that he should abstain from such things and actions, as are incompatible with his office, or which must unavoidably impede him in the discharge of its duties, and subtract from the dignity of the office itself. Since, therefore, the mutual obligations contracted by the married, present to persons of the monastic and clerical state a great impediment in the discharge of their duties, and particularly to priests, whom this article chiefly applies to: and since these obligations detract in no inconsiderable degree from the respect due to the sacred orders themselves, we must unavoidably come to the conclusion—that it is expedient for such persons wholly to abstain from marriage.

For, in the first place, the chief function of a priest—which consists in his offering sacrifice—requires great purity both of mind and body, as is attested by Chrysostom, Jerom, and other doctors of the Catholic Church.² For if the priest whose duty it was to offer sacrifice to God, under the *Old Testament*, *withdrew*

¹ Tom. 1, Conciliorum, Concil. Chalced. Œcumen. 4, act. 15, can. 15, 16.

² Chrysost. tom. 5, lib. 6, de Sacerdotio.—Et Hieron. tom. 3, lib. 1, adversus Jovinianum.—Et tom. 9, comment. in Tit. c. 1.

himself from his wife and his home for the term during which he officiated;¹ and if none could eat of the loaves of proposition—save such as were clean from woman:² how much more so is this cleanliness required on the part of those whose duty it is to sacrifice, in an unbloody manner, the true, immaculate Lamb; and also on the part of those, the nature of whose office requires them to assist the priest in offering the sacrifice, and to eat of that bread which descended from heaven—namely, the very flesh of the Son of God, whereof the ancient sacrifices, and the loaves of proposition, were but the figures and shadows.

Moreover, if married people, as the apostle Paul teaches, should be continent and abstain ‘for a time,’³ that they may the better give themselves to fasting, prayer, and, consequently, to other pious offices—for: ‘He that is without a wife, is solicitous for the things that belong to the Lord, *how he may please God*. But he that is with a wife is solicitous for *the things of the world*, how he may please *his wife*: and he is divided’⁴—surely then, it is expedient that priests, who, in accordance with the nature of their office, have voluntarily and entirely consecrated themselves to God; and who, therefore, are bound to spend their whole lives in promoting the salvation of the people, by prayer, sacrifice, and the other duties of their sacred calling: it is expedient, we repeat—that priests should entirely abstain from wives. For uxorious embraces weigh down the mind, and lower it to the earth; the love of children renders the mind avaricious and fills it with worldly solicitude—things that are wholly unbecoming and unworthy the priests of the Lord. Add to these considerations, that unless the people see something pre-eminently singular in the sacerdotal state—such as abstinence from carnal pleasures, which is so in the highest degree—they

¹ Luke i. 23, 24. 1 Paralipomenon xxiv. 19.

² 1 Kings xxi. 4, 5, 6.

³ 1 Cor vii. 5.

⁴ 1 Cor. vii. 32, 33.

will hardly pay to priests that honour which is deservedly due to so divine an order.

Finally, if priests do not themselves practise continence, they could but with an ill grace exhort others to follow that angelic life, which is the highest ornament of the Catholic Church.¹ CHRIST teaches that there are ennuuchs, who have made themselves eunuchs *for the kingdom of heaven's sake*;² and in the same Gospel, He also exhorts others to choose that heavenly state of life. And "eunuchs" of this description—persons who follow the *counsel* of Christ, and are strengthened and supported by His grace—have at all times been found in the Catholic Church. Nay, at the present day, a vast multitude of English virgins, of high extraction (to say nothing of the men), are to be found in the territories of Catholic princes, passing their days in holiness, and living unto the Lord in body and spirit. And in proportion as these holy virgins proclaim the sanctity of the Catholic Church, and tend to adorn it; in the same degree do they rebuke, as impure, your synagogue, where virginal glory is wholly extinguished.

CHAPTER XXXII.

The Thirty-Fourth Article examined.

ARTICLE the thirty-fourth, entitled "Of the Traditions of the Church," thus teaches: "It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and pur-

¹ Vide 1 Cor. vii. 7.—Et Ambros. tom. 1, lib. 1, Offic. c. 50, seu ult.—Et August. tom. 6, lib. 2, de adulterinis conjugiiis ad Pollentium c. 20, seu ult.

² Matthew xix. 12.

posely doth openly break the traditions and ceremonies of the Church which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the common order of the magistrate, and woundeth the conscience of the weak brethren.

“Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man’s authority, so that all things be done to edifying.”

EXAMINATION.

Now—as it has been laid down in the doctrine of the present article, that whosoever through his private judgment, willingly and purposely doth openly break those traditions and ceremonies of the Church, which are not repugnant to the Word of God, and are ordained and approved by public authority, should be openly and publicly rebuked—your Church certainly deserves to be rebuked for those crimes, which are imputed to such as violate the ecclesiastical rites and traditions. For your church doth of its private judgment willingly and purposely, not only violate, but also teach others to violate, many traditions respecting sacramental rites, and other usages, approved of for many ages past by the practice of the Universal Church, as so many props to sustain human frailty and excite devotion—and as being calculated to promote the divine worship, and preserve discipline and public concord, in order that (complying with the commandment of the apostle) all things may be done in the Church becomingly, decently, and according to order.¹ It would, indeed, be easy for us to prove that many of the traditions and ceremonies which it violates, are universal; but the design of the present work will not allow of such a digression: for to exa-

1 Cor. xiv. 40.

mine the doctrine of the article under discussion is all that is now incumbent upon us.

Towards the conclusion of this article, your church, my Protestant brethren, teaches as follows:—"Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying." Yes; such is the doctrine taught by your church—but it carries absurdity upon the very face of it. For as it would be absurd and seditious to teach, that it is lawful for an *inferior* power to change or abolish the things ordained by a *superior* one; or to judge, by virtue of its own *particular* authority, whether those things be done to edifying, which the superior power had, by *public* authority, previously ordained to be done; and as it is certain, that every *particular* or national church is subordinate to the *universal* Church: the prudent reader can easily perceive the degree of confusion which the doctrine of this article must inevitably tend to produce. According to the custom introduced into the primitive Church by the apostles, all Christian women, married, widowed, and virgins, were obliged to wear veils, when assembled for prayer. Now, though the matter which this custom regarded was one of perfect indifference, and one concerning which *our Lord had never determined any thing*; yet it was not lawful for the *particular* Church of Corinth, or the *national* one of Achaia, to change or abolish this custom. For the apostle returns the following answer to the Corinthians who wished to change the custom—and in answering the Corinthians, he likewise answers you, my brethren, who imitate the Corinthians in this respect: 'But if any man seem to be contentious, we have no such custom, *nor the Church of God.*'¹ Again, the apostles and elders, at Jerusalem, imposed on the Gentiles who were converted to the faith, a decree concerning blood and things strangled;² and this de-

¹ 1 Cor. xi. 16.

² Acts xv.

cree they established on the ordinary ecclesiastical authority, which is no more than human. Could the *particular* churches of the Gentiles *change* the decree on this account? By no means, indeed; but, on the contrary, they were obliged to *guard it carefully*, as is evident from the fifteenth and sixteenth chapters of the Acts of the Apostles.¹ "Whatsoever," saith St. Augustin, "the Catholic Church openly practises throughout the world, it is the extreme of insolence and madness to dispute but that it should be so."²

The first part of this article, concerning which we have as yet said nothing, may be tolerated, in case that it be understood of particular traditions and rites, which are varied according to the diversity of times and countries. Concerning such rites and traditions, Pope Gregory the First speaks in his epistle to Leander, when he says: "In the one faith, difference of usage is no obstruction to the holy Church."³ And before Gregory, St. Augustin, in his epistle to Casulanus, says: "Let, therefore, the faith of the Universal Church which is extended throughout the world—like the soul that is within our members—be one; although the unity of the faith be celebrated with different observances, whereby that which is true in the faith, is in nowise impeded. For all the glory of the king's daughter is interior; but those observances, which are celebrated after various modes, are represented in her vesture—or, to use the words of the Psalmist—'In golden borders clothed round about with varieties.'⁴ But yet this vesture of hers should admit of variety, only in such a way as that it be not rent by uncharitable strife."⁵ Such are the words of Augustin. And the counsel given by him in another of his epistles, appears to us to be most salutary as a means of guard-

¹ Acts xv. 41; and Acts xvi. 4.

² August. tom. 2, epist. 118, ad Januarium, c. 5.

³ Gregor. lib. 1, Epist. ex Regist. epist. 41, ad Leandrum episcopum.

⁴ Psalm xlv. 14, 15.

⁵ August. tom. 2. epist. 86, ad Casulanum presbyterum.

ing against those uncharitable contentions: "There is no discipline," saith Augustin, "better adapted for a grave and prudent Christian, than to act in conformity with the usages of whatever church he may chance to visit. For whatsoever is enjoined, contrary neither to faith or morals, is to be regarded as a matter of indifference, and to be complied with out of respect for the society of those among whom we live. I believe you heard this from me before, but however I now repeat it. When my mother, who followed me to Milan, found that that church did not fast on Saturday, she began to be disturbed, and to be doubtful what to do. This was at that period when I felt no concern about such things; but, notwithstanding, through regard for her, I consulted on the subject with Ambrose, a man of most blessed memory. He answered—that it was not in his power to teach me any thing, but what he himself practised; for that if he knew any thing better, he would prefer following it. And for as much as I should have thought, had he assigned no reason, that it was solely on his own authority he chose to advise us not to fast on Saturday, he continued, and said to me: When I go to Rome, I fast upon Saturday; when here, I do not. And let you, in like manner, follow the usage of whatever church you chance to visit—if you wish to be a scandal to none, and that none be a scandal to you. When I related this advice to my mother, she willingly embraced it. And I, reflecting again and again on this discourse, always felt as though it were from a celestial oracle I had heard it. For I have seen—and often has the sight caused me to grieve and sigh—many commotions of the infirm, occasioned by the contentious obstinacy and superstitious timidity of certain brethren, who, on matters such as I have just been advising you about—things that cannot possibly be decided either by the authority of Holy Scripture, the tradition of the Universal Church, or by any advantage to be gained for the reformation of life—raise questions as

litigious as though they imagine nothing right, but that which they themselves do. These persons maintain the necessity of such usages, merely because they discover the existence of some species of reasoning to support them—or because such was the custom of their own country—or because in their travels they had seen such usages adopted—and they imagine that their knowledge must be commensurate with the extent of their peregrinations.”¹

But yet indeed we must carefully avoid doing any thing rashly and imprudently—even in changing the *particular* traditions of our ancestors, especially those which have become established in any country by long usage. For, as St. Augustin wisely remarks: “The very changing of a custom, even though the change be recommended by its utility, does harm by its novelty. Wherefore any change that is not useful, is, consequently, injurious—because it creates confusion, without conferring advantage.”²

CONCLUSION OF THE TREATISE,

Wherein the Author exhorts his Protestant Brethren to return to the Peace of the Catholic Church.

As we have now, my brethren, finished the discussion of those articles of your religion, which, in the beginning of this treatise, we undertook to examine in regular succession—and as we have refuted, by the doctrine of the CATHOLIC CHURCH, the schism and erroneous opinions that have been founded on them—it may, therefore, be allowed us to beseech of you, through the mercy of God, to abandon your schism and erroneous courses, and return to the bosom of the mother Church: in order that with her you may cherish peace, faith, and charity—which latter, as the

¹ August. tom. 2, epist. 118, ad Januarium, c. 2.

² August. tom. 2, epist. 118, ad Januar. c. 5.

apostle says in his epistle to the Colossians, '*is the bond of perfection.*'¹

For so long as you continue to live in *schism*, so long are you devoid of *charity*. And whosoever is in this state, let him do, or suffer what he will, his acts or his sufferings avail nothing unto his salvation. 'If,' saith St. Paul, 'I speak with the tongues of men and of angels, *and have not charity*, I am become as a sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge; and if I should have all *faith* so that I could remove mountains, *and have not charity*, I am nothing. And if I should distribute all my goods *to feed the poor*, and if I should deliver my body to be burned, *and have not charity*, it *profiteth me nothing.*'² "What, then," says St. Augustin, speaking of schismatics, "doth it avail them, though, concerning the sacred mysteries, they should have the tongues of angels, and should prophesy even as Caiphas³ and Saul,⁴ men whom the Holy Scriptures testify to have been deserving of damnation. Or if they should not only know the sacraments, but likewise receive them, as Simon Magus did.⁵ Or if they should confess the faith, in the same manner as the devils confessed Christ: for the devils did not disbelieve when they said—'What have we to do with thee, O Son of God, *we know who thou art.*'⁶ Or even though they should distribute their substance to the poor, as many, not only in the Catholic Church, but also in divers heresies do. Or, let us suppose some raging persecution to commence, and that they, as well as we, should deliver their bodies to the flames for that faith which we in common profess; still because they do these things *in schism*, not suffering with us in evangelical fellowship, or from a desire to keep the unity of the spirit in the bond of peace⁷—in short, because they

¹ Colossians iii. 14.

² 1 Cor. xiii. 1, 2, &c.

³ John xi.

⁴ 1 Kings xviii. xix.

⁵ Acts viii.

⁶ Mark i.

⁷ Ephesians iv. 3.

have not charity together with all those other claims to virtue, the other advantages avail them nothing, and they cannot attain eternal salvation.”¹ Such are the words of Augustin against the Donatists. And the fathers of the Council of Zerta, at which Augustin was present, in an epistle to the Donatists, teach the very same doctrine concerning schismatics. Here are their words: “Whosoever shall be separate from this the Catholic Church, although he may conceive that he is living after a laudable manner; yet for this single crime—because he is disjoined from the unity of Christ, he shall not have life, but the wrath of God remaineth upon him. But whosoever shall lead a good life in this the Church, the sins of others are no prejudice to him; for in it, as the apostle saith,² every one shall bear his own burden.”³ And St. Cyprian, the Martyr, who flourished at a much earlier period, when speaking on the unity of the Church, says: “Such persons cannot abide with God, for they would not be in unity with the Church of God—and though they should be cast into flames and fires,—or though they should be exposed to wild beasts, and should lay down their lives; yet that will not be the crown of faith, but the punishment of perfidy—neither shall they have the glorious exit of religious virtue, but the death of despair. Such persons can be put to death, they cannot be crowned.”⁴

That which is said of *schismatics* is in like manner to be said of *heretics*: for heresy is among those works of the flesh, *which exclude from the kingdom of God*;⁵ and therefore whosoever dies in heresy, being excluded from the kingdom of God, is by the fact condemned. Wherefore, on explaining the following words of the

¹ August. tom. 7, “De Baptismo contra Donatist.” lib. 1, c. 9.

² Galatians vi. 5.

³ August. tom. 2, epist. 152, ad populum factionis Donatianæ, &c.

⁴ Cyprianus lib. de unitate Ecclesiæ Catholicæ.

⁵ Galatians v. 19, 20.

Gospel—'Blessed are ye when men shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake, &c.'¹ Augustin saith: "For merely to suffer these things is not profitable; they must also be suffered for the sake of Christ, and must be endured with equanimity and exultation. For numbers of heretics—who deceive their souls by imagining that it is enough to bear the *appellation* of Christians—undergo many sufferings of the same kind. But they are excluded from the reward; because the Scripture does not merely say—'Blessed are they that suffer persecution:' but it also adds—'*for justice sake.*'* Where there is not sound faith, there justice cannot be: 'For the just man liveth by faith.'² Neither let schismatics promise themselves any portion of this reward; for, in like manner where *charity* is not, there *justice* cannot be: for 'the love of our neighbour worketh no evil.'³ And if they had this love, they would not lacerate the body of Christ—which is his Church."⁴ These are the words of Augustin.

Again, my brethren, by your persevering in *schism*, not only do you yourselves perish; but likewise by gathering innumerable other souls, you scatter them—and by scattering them, you effect their ruin. 'He that is not with me,' saith Christ, 'is against me; and he that gathereth not with me, scattereth.'⁵ But you, because you do not gather with the body, gather not with the head: for the head and the body is the whole Christ. 'For as the body is one,' saith the apostle, 'and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ.'⁶ "The apostle did not say,"

¹ Matthew v. 15.

* 'Blessed are they that suffer persecution *for justice sake*: for theirs is the kingdom of heaven. Mat. v. 10.

² Habacuc ii. 4, and Romans i. 17.

³ Romans xiii. 10.

⁴ August. tom. 4, "De Sermone Domini in Monte," lib. 1, c. 9.

⁵ Matthew xii. 30.

⁶ 1 Cor. xii. 12.

observes Augustin, when weighing this passage, "so also is that of Christ—meaning, the body of Christ, or the members of Christ; but so also is *Christ*—calling the head and the body *one Christ*."¹

Moreover, they who gather not with Christ, have not the Spirit of Christ; for as the apostle Jude says: 'These who separate themselves are sensual men (*animales*), having not the Spirit.'² And the apostle Paul says: 'But he that is joined to the Lord is one spirit.'³ Therefore, in order that you and your congregations, or rather the *dispersions* which adhere to you, may receive forgiveness for the sin of schism and the other sins of which you are guilty, as also that you may receive life and strength, you must return to that body, to which the Holy Ghost hath given the gift of remitting sins, and which also hath the faculty of imparting life and nutrition. Otherwise, you and your followers—as guilty of the sin of blasphemy against the Holy Ghost—shall (according to Augustin) perish for ever; a calamity which we supplicate God in his mercy to avert! Augustin, commenting on the words of the Gospel respecting schismatic congregations, which persevere in their schism, teaches at considerable length in the following words: "In the present lesson, taken from the Gospel of Saint Matthew, our Lord explained more distinctly what he wished to be understood by that sin which he calls, speaking against the Holy Ghost. For every man speaketh against the Holy Ghost,⁴ who with impenitent heart resisteth the *unity* of the Church, wherein the remission of sins is granted by the power of the Holy Ghost. For, as hath been already observed, even they who carry and handle the sacraments of Christ, *but who are separated from His congregation*, have not this spirit. For in the passage where the Lord speaks of the division of Satan against Satan, and says that

¹ August. tom. 7, de peccatorum meritis et remissione ad Marcellin. lib. 1, c. 31.

² Jude xix.

³ 1 Cor. vi. 17.

⁴ Matthew xii. 32.

He cast out devils by the Holy Ghost, who is not divided against himself in spirit, as he (Satan) is—in the same passage, lest, through the instrumentality of those who, under the name of Christ, gather their conventicles *outside* his fold, any should be led to imagine that the kingdom of Christ is also to be divided against itself, our Lord continues and saith—‘He that is not with me is against me; and he that gathereth not with me, scattereth:’¹ plainly showing hereby, that they do not belong to him, who by gathering outside, manifest their disposition not to gather, but to scatter. And then our Lord subjoins: ‘Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven.’² What does this mean? That blasphemy against the Spirit is the only sin which shall not be forgiven: for he who is not *with* Christ, is *against* him; and he who gathereth not with him, scattereth. Yes: such is the conclusion! For he who gathereth not with Christ, under whatsoever Christian denomination he may gather, possesseth not the Holy Spirit. In this passage, Christ emphatically declares—herein he compels us to understand—that the remission of every sin and of every blasphemy is effected no where, *save in the congregation of Christ*, which scattereth not. For this congregation is gathered in the Spirit, *which is not divided against itself*, as the unclean spirit is. And, therefore, all the congregations, or rather the *dispersions*, which call themselves the churches of Christ, and are divided and jarring amongst themselves, and inimical to the congregation of unity—which is the true Church of Christ, do not, because they seem to have his name, therefore belong to his congregation. For if they belonged to his congregation, the Holy Ghost, in whom this congregation is associated, *should be divided against himself*. But whereas this is not the case

¹ Matthew xii. 30.

² Matthew xii. 31.

—‘For he that is not *with* Christ, is *against* him; and he that gathereth not with him, scattereth’—therefore every sin and every blasphemy shall be forgiven to men in this congregation, which Christ gathereth in the Holy Ghost, who is not divided against himself. But blasphemy against the Spirit, which is committed when man with impenitent heart resisteth unto the end of life this so great gift of God, shall not be forgiven. For, though a man be so opposed to the truth, as to struggle against God, who addresses him, not in the Prophets, but in his only Son—who he was pleased should, for our sakes, become the Son of Man, in order that he himself might speak to us in him—this shall be forgiven him: when, with penitent spirit, he shall have recourse to the mercy of a benign God. For God, because—‘He desireth not the death of the wicked, but that the wicked turn from his way, and live,’¹ hath given to his Church the Holy Ghost, in order that whosoever should forgive sins in Him, they should be forgiven. But the man who continues an enemy to this gift—who does not seek it through penance, but withstands it through impenitence—in him this sin becomes unpardonable: not that any sin is of itself unpardonable, but persevering contempt for, or opposition to, the remission of sins, is unpardonable. And a word is spoken against the Holy Ghost, when a man does not forsake the *dispersion* and come to the *congregation*, which hath received the Holy Ghost unto the remitting of sins.” And shortly after, Augustin thus concludes: “Wherefore there is one mode, by which the unpardonableness of the sin of blasphemy can be escaped, and that is by guarding against an impenitent heart: but it cannot be believed that repentance availeth any man, unless he be strictly united with the Church, to which the power of forgiving sins is granted, and wherein the

¹ Ezechiel xxxiii. 11.

unity of the Spirit is kept in the bond of peace."¹ Such are the plain and decisive words of Augustin.

O my Protestant brethren, how many dispersions have you caused since you ceased to gather with Christ! Since that lamentable period, how many schisms have sprung up in the kingdom of England! what seditions have in consequence arisen throughout the entire island! what tumults have been excited! With how sad experience has your schism proved the truth of this declaration of our Saviour—*'He that gathereth not with me, scattereth!'*² The Church continued Catholic in Scotland for a considerable time after the Church in England had become schismatic. Mary, queen of Scots, professed the Catholic faith with firmness and constancy, and for this reason, more than all others, was she beheaded! But Elizabeth, queen of England, together with *her* English Church—in order the more effectually to promote schism, which she had resolved on maintaining—dispersed the Catholic Church in Scotland; and in order to effect this purpose, she (God permitting her) at first had recourse to dark and secret stratagem—afterwards to open and undisguised violence! Queen Mary was thrust into prison by her subjects, who had now become infected with schism and seditious strifes—and, being compelled to do so by terrible threats, she resigned the royal authority into the hands of her son. Afterwards she effected her escape from prison, and passed into England, allured thither by promises which proved fallacious: for instead of faith, she met with perfidy; instead of comfort, a prison—wherein, after being closely confined for many years, she was at length barbarously butchered, by the advice of Parliament, and the authority of Queen Elizabeth—who was a cruel woman, but one who knew well how to conceal the fury of the roaring lion, beneath the cunning of the fox! Charles the First, also, king of Great Britain, and

¹ August. tom. 10, "De verbis Domini," Serm. 11, versus finem.

² Matthew xii. 30.

grandson of Mary queen of Scots, met with a like fate at the hands of the Independents, who had learned a lesson of cruelty from the precedent set them in the case of the unfortunate Mary! But schism, which has now raged and spread and extended itself, principally owing to the exertions of you, my Church-of-England brethren, throughout the entire length and breadth of Britain, has not been confined to this kingdom alone; but the same contagion has also been transported by you into Ireland. The Irish, upon whom divers and various arts have been practised, for the purpose of scattering them, have also become infected with schism;* *but because they have exhibited more con-*

* Our author here observes, that various arts had been resorted to in his time, for the purpose of sowing the seeds of schism among the Catholics of Ireland; but that the Irish people by no means exhibited the same fickle changeableness and love of innovation as that which characterized the English. The same remark holds good at the present day. Nearly two hundred years have now elapsed since our author, an Englishman, and once a clergyman of the established church, felt bound to record this favourable testimony, proving the superior tenacity with which the Irish held to the faith; and it is matter of history that, from that period to the present, bribery, threats, and persecution in every shape that human ingenuity could invent, have been resorted to for the same purpose—but all have, thank Heaven! proved unavailing—and the Irish Catholics have come out of the ordeal more numerous, and, if possible, more attached to the faith of antiquity than when they entered it. Though the bitter persecution of THREE HUNDRED YEARS has subjected them to wants innumerable and reduced them to a state of destitution unparalleled in any other country on the earth; yet God, who knows how to bring good out of evil, is causing this very persecution to produce the richest fruits. For the poverty of the Catholics of Ireland, produced by protracted and systematic persecution, induces them to emigrate to every part of the known world—and as they, under every change of country and of clime, still remain attached to the ROCK of ages, on which the Church of Christ is built—so are they, though perhaps unconscious of it themselves, made the happy instruments in the hands of the Most High God, for rendering permanent, propagating, and extending the true Church of Christ. Let us, for example, take the case of England herself. The poverty of the Irish tradesmen and labourers obliges them to leave their own country and pass over to England. As the overwhelming majority of the Irish are Catholics, so must the proportion of Catholic emigrants necessarily preponderate. When they become

stancy in the Catholic faith than the Britons, the disease, therefore, has not made such formidable ravages among them. Moreover, as if your schism, manufactured at home, would not suffice for expediting the ruin of yourselves and others, foreign schismatics are invited into your country. The schismatic congregations of Belgium and Gaul pour their hordes into England; and no sooner do they arrive than they are honoured and enriched with immunities and privileges. Allured by these encouragements, many from Belgium, Gaul, and other countries, who were either infamous for their schism and heresy, or notorious for their seditious and revolutionary spirit, flock together into England, and are received by you with the welcome of brothers. By these means, and by such pursuit after innovation, heresies have increased beyond

sufficiently numerous in any part of England, they invariably subscribe whatever their slender means enable them, and from their joint contributions, raise a church wherein to have the mysteries of their religion celebrated. Their regular attendance at these holy mysteries—the distance they travel to be present at them—and the firm attachment they exhibit for their religion, never fail to attract the notice of their neighbours who differ from them in faith. The fatigue joyfully undergone by the Irish Catholic in walking miles to be present at mass on each successive Sunday, has long been an universal theme throughout England. By frequently talking upon the subject, Englishmen have been led to inquire into the nature and principles of the Catholic religion—and this inquiry, when instituted with a sincere desire of discovering the truth, seldom fails of producing ultimate conversion. This spirit of inquiry, which has been for a length of time slowly but steadily advancing, has now suddenly, and after a manner almost miraculous, extended itself over the length and breadth of the land—the daily, weekly, monthly, and quarterly publications abound with articles written on the subject of Catholicism—the most talented and learned doctors of the English universities are devoting themselves with incredible zeal to the inquiry into the faith and usages of the primitive Christians, and the further their inquiries extend, the nearer do they themselves, and their numerous and influential followers, approach to Catholicity. Judging from the regular advances they have already made, we may fairly conclude, that when their search shall have been completed, they will, like the learned author of this work, have their prejudices removed, and will themselves piously sue to be admitted within the precincts
‘OF THE ONE FOLD OF THE ONE SHEPHERD.’

number, and schisms have become multiplied, in England. Independents, Seekers, Quakers, Shakers, Millenarians, have started into existence; and so great a crowd of other sects—gnostics as well as fanatics—have made their appearance, that England at the present day presents a striking picture of tartarean confusion. O deplorable calamity! a calamity the more to be deplored, because you, my brethren, see not your sin in the accompanying punishment which you are inflicting on yourselves. God punishes schism by multiplying schisms—and the king, at your instance, revives the parent schism. God overwhelms sect by the multiplying of sects—and the king, in compliance with your counsels, re-establishes and fosters the mother sect. How can he hope to banish schism from his own kingdom, who upholds schism in the kingdom of Christ, through whom kings reign, and reign in happiness, when all things in their kingdoms tend to the peace and advantage of the kingdom of Christ—through whose grace alone they can enjoy happy and prosperous reigns.

Ardent affection for the king, on whose own account, as well as on that of his father, I have suffered many afflictions, does not permit me to remain silent. Would to God, brethren, that you would consult with more wholesome counsels, for your king, your kingdom, and yourselves! O that you would abandon schism and return to the peace of the Catholic Church! Listen to the apostle of Christ, speaking through the Spirit of Christ: ‘For he is our peace, who hath made both *one*.’¹ Are they with Christ, who of *one* make *two*, or who defend the conduct of those who do so? Listen to Christ, who is our peace, saying: ‘And other sheep I have that are *not* of this fold; them also I must bring, and they shall hear my voice, and there shall be *one* fold and *one* Shepherd.’² The GOOD SHEPHERD, who laid down his life for his

¹ Ephesians ii. 14.

² John x. 16.

sheep, hath *one* fold: and to this *one* fold, he bringeth all his sheep. Are you doubtful, my brethren, with respect to which this fold is? Listen to the words of CHRIST, and they will point it out to you. These are the words of Christ addressed to Peter: 'Feed my sheep'—'Feed my lambs.'¹ Hear these words of Christ, and you will find the fold. For the fold which he wished Peter, as his vicar, to preside over, is the fold of Christ; and the sheep which Christ wished to be subject to Peter, his vicar, in the office of feeding them, belong to this fold. If you be of the sheep of Christ, you will follow him, leading you to his fold by the guidance of Peter: 'For his sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of the stranger.'² Show therefore, brethren, that you are of the sheep of Christ, by hearing the words of Christ, who saith to PETER: FEED MY SHEEP: FEED MY LAMBS.³ He who wishes Peter to preside over his sheep, wishes also that his sheep shall be subject to Peter. Return, therefore, to Peter, who is your shepherd *under Christ*. He it is, who judges of the food which is wholesome for his sheep. He it is, who confirms through the grace of Christ, his brethren wavering in the faith.—'Simon, Simon,' saith Christ the PRINCE OF PASTORS, 'behold, Satan hath desired to have *you*, that he may sift *you* as wheat. But I have prayed for *thee*, that *thy* faith fail not, and thou being once converted, confirm thy brethren.'⁴ Wherefore Leo the Great, explaining these words, says: "The danger of the temptation of fear was common to ALL the apostles, and they equally stood in need of being aided by the Divine protection, since the devil desired to torment them *all*—to crush them *all* to death. Notwithstanding this, the care of Peter is, in an especial manner, undertaken by

¹ John xxi. 16, 17.

³ John xxi.

² John x. 4, 5.

⁴ Luke xxii. 31, 32.

the Lord, and the faith of Peter *in particular* is prayed for; as if the state of the rest would be more secure, should the mind of their prince be rendered invincible. In Peter, therefore, the fortitude of *all* is secured, and the aid of the Divine grace so arranged, that the firmness given by Christ to Peter, is by Peter conferred on the apostles.”¹

In the chair of Peter, Christ has established the strongest bulwark against schisms and heresies: and in order that he might manifest unity in his Church, he, of his own authority, disposed the origin of that same unity beginning from one. And, in consulting for the unity of his Church, he hath also consulted for her safety, which could not possibly exist without unity. Brethren, hear the words of St. Jerom, speaking of the chair of Peter, in his epistle to Damasus, who was the successor of Peter:—“I therefore determined,” saith Jerom, “to consult the chair of Peter, and the faith praised by the mouth of the apostle—and now to demand food for my soul, from that source, whence I formerly received the garments of Christ.” And a little further on in the same epistle, Jerom again says: “Though your greatness awe me, yet your humanity invites me. From the priest I demand the victim of salvation; from the pastor, the protection of the sheep. Let envy depart; let the ostentation of Roman dignity disappear—I speak with the successor of the fisherman, and the disciple of the cross. Seeking Christ before all things, I am united in communion with your holiness, that is, with the chair of Peter: upon that rock I know the Church is built. Whosoever eateth the lamb outside this house, is a profane man.”² These are the words of Jerom. Give ear, also, to the clear and beautiful testimony of Augustin, respecting the firmness of the chair of Peter,

¹ Leo serm. 3, in anniversario die assumptionis ad Pontificatum.

² Hieron. tom. 3, epist. ad Damasum Papam de tribus hypostasibus Arianorum.

when exhorting the schismatic Donatists to return to the peace of the Catholic Church: "Come unto us, brethren," saith he, "if you be desirous of being ingrafted on the vine. It grieveth us to see you cut off, and living in that inglorious manner. Reckon the priests, even from the very see of Peter, and in that order of the fathers, behold the regularity of their successions one to the other. That is the rock, which the proud gates of hell cannot overcome."¹ Such are the words of Augustin.

With what constancy did the kings and people of Great Britain formerly hold to the Catholic faith! With what earnestness and assiduity did they propagate it at home and abroad! Doctor James Gordon of Lismore, observes from the Annals of the Scotch, that they had *eighty* kings of the Catholic faith, *in one unbroken line*. And that so fortunate were they in their reigns, as that during the entire of that protracted period, neither was the kingdom without a royal heir, or its kings without the orthodox faith—which they constantly and openly professed.² Yes: the Scotch reckon the full number of eighty kings from Donald the First to Mary queen of Scots, and grandmother of Charles the Second, who is now the reigning monarch. Mary, when she could not defend with the sword the faith of her forefathers against the prevailing sectaries, nobly confirmed it with her blood. What a wide difference between Constantine the Great, Augustus, and Henry the Eighth, king of England! The former, who was the ornament and pride of Great Britain—by defending the chair of Peter, and providing it with immunities—procured an eternal glory for his name. But the latter—by pursuing the contrary course—became the cancer of Great Britain, and indelibly stained his name with the everlasting brand of ignominy.

¹ August. tom. 7, Psal. contra partem Donati.

² Doctor Jacobus Gordon Lesmoreus, in opere suo chronologico.

O happy England, if again thou wouldst embrace the ancient faith of the Britons, which in the spirit of charity they held in common with the Catholic Church! But unhappy so long as, treading in the footsteps of innovators, thou art '*led away with various and strange doctrines.*'¹—not '*careful to keep the unity of the Spirit in the bond of peace.*'² Do you wish, brethren, to have peace and truth established amongst you? If so, return to that house, which is '**THE PILLAR AND THE GROUND OF TRUTH.**'³ Do not, by persevering in schism, continue to resist Christ, '*Who is the Prince of peace.*'⁴ He the *Prince of peace*, '*Who is our peace, hath made both one, and hath broken down the middle wall of partition.*'⁵ They are not pleasing in His sight, who build up middle walls of partition; who make *two* of one, or who applaud the conduct of those who do so. '*They that gather not with him, scatter:*'⁶ For they who will not gather with the body, cannot gather with the head. They that separate themselves from the body '*are sensual men, having not the spirit:*'⁷ '*Now, if any man have not the Spirit of Christ, he is none of his.*'⁸

How happy was the Church, of which, in the fourth chapter of the Acts, we read the following description—'*And the multitude of the believers had but one heart and one soul.*'⁹ Why did such perfect unity reign amongst them? Because they were blessed with the true faith, and with sincere charity. "*The souls were many,*" saith St. Augustin, "*but faith made them one. They loved God with an inflamed charity; and from a multitude, they centred into glorious unity.*"¹⁰ Such are Augustin's words, expressed in admiration of the unity of the primitive Christians. And the Psalmist exclaims—'*Behold how good and how plea-*

¹ Hebrews xiii. 9.² Ephesians iv. 3.³ 1 Timothy iii. 15.⁴ Isaias ix. 6.⁵ Ephesians ii. 14.⁶ Mathew xii. 30.⁷ Jude 19.⁸ Romans viii. 9.⁹ Acts iv. 32.¹⁰ August. tom. 9, "De Symbolo fidei ad Catechum," lib. 1, c. 2.

sant it is for brethren to dwell together in unity.¹ O happy they who could have such faith and such charity! soon would they return to unity.

O Father of mercies!² O Father of lights! from whom is every best, and every perfect gift,³ may my brethren, through the Spirit of truth, and for love of thy Son, 'Who is the way and the truth,'⁴ be brought into the way of truth. THOU, 'who art Charity,'⁵ by the spirit of charity, gather them into unity, that we being all unanimous in the Catholic Church, may, with one voice, chant in canticles the greatness of thy mercy and of thy grace; and offer sacrifices of praise to THEE, and to thy SON, and to the HOLY GHOST, in truth and charity: for ever and ever. Amen. Amen.

¹ Psalm cxxxii. 1.

² 2 Cor. i. 3.

³ James i. 17.

⁴ John xiv. 6.

⁵ John iv. 8.

THE END.

ALPHABETICAL LIST OF THE ANCIENT FATHERS, EMPERORS,
AND HISTORIANS QUOTED IN THIS WORK.

A	<i>Flourished about the year of our Lord</i>	I	<i>Flourished about the year of our Lord</i>
Ambrose, ...	370	Ignatius 1.*	112
Athanasius, ...	320	Innocent, ...	402
Augustin, ...	395	Irenæus 2.†	290
B		Isidore, ...	630
Basil, (the Great), ...	350	Jerome, ...	380
Bede, (Venerable), ...	710	Julius, ...	336
Bernard, ...	1120	Justin, (Martyr), ...	160
Boniface, 2d, ...	530	L	
D		Lactantius, ...	320
Caius, ...	285	Leo the Great, ...	440
Chrysostom, ...	390	M	
Clement, (of Rome), ...	89	Marcellus, ...	304
Cornelius, ...	259	Martin, (Emperor), ...	450
Constantine the Great, ...	310	Michael 3d (Emperor), ...	485
Cyprian, ...	250	O	
Cyril, (of Alexandria), ...	412	Optatus, (Milev.)	365
Cyril, (of Jerusalem), ...	310	Origen, ...	240
D		P	
Damasus, ...	379	Pacianus, ...	370
Dionysius, (Areopagite), ...	90	Paulinus, ...	425
E		Philastrius, ...	380
Epiphanius, ...	400	Primatius, ...	540
Eusebius, (Historian), ...	350	Prosper, ...	450
Evagrius, (Historian), ...	596	R	
F		Ruffinus, (Historian), ...	390
Fabian, ...	236	S	
Felix 2d, ...	368	Sozomen, (Historian), ...	440
Felix 3d, ...	483	Sylvester, ...	314
G		T	
Gelasius, ...	492	Tertullian, ...	290
Gregory the Great, ...	590	Theophylactus, ...	170
Gregory, (Nazianzen), ...	376	Theodoret, ...	450
Gregory, (of Nyssa), ...	380	V	
H		Valentinian, (Emperor), ...	430
Hilary, ...	335	Vincent, (of Liris), ...	440
Hormisdas, ...	514		

* Ignatius, bishop of Antioch, was condemned by the most cruel Emperor Trajan to be devoured by wild beasts—and this dreadful death he underwent, for the faith once delivered to the saints, on the 21st of November, 116.

† Irenæus was the disciple of Polycarp, who was the immediate disciple of Saint John the Evangelist.

ALPHABETICAL LIST OF THE COUNCILS QUOTED IN THIS WORK.

	<i>A. D.</i>
Africa, ...	401
Arausica, 1st.....	441
Arausica, 2d.....	529
Carthage, 1st.....	215
Carthage, 2d	251
Carthage, 3d	252
Carthage, 4th	254
Chalcedon, (Œcumenical), ...	451
Constantinople, 2d (Œcumenical), ...	531
Constantinople, 3d	417
Constantinople, 8th, (Œcumenical), ...	680
Constantinople, 21st (in which the 45 articles of John Wickleff were condemned) , ...	1341
Constance, 1st.....	1122
Constance, 2d.....	1414
Eliberis, ...	305
Ephesus, (Œcumenical), ...	431
Florence, 1st.....	1005
Florence, 2nd (Œcumenical), ...	1438
Lateran, 1st	769
Lateran, 8th (Œcumenical), ...	1139
Milevi, ...	416
Moguntinum, ...	846
Neocæsarea, ...	427
Nice, 1st (Œcumenical), ...	222
Nice, 2d (Œcumenical), ...	787
Sens, (Provincial)	1528
Toledo, 1st	405
Toledo, 11th.....	1565
Trent, (Œcumenical), ...	1545 to 1163
Tribur, ...	895
Trullo, ...	592

 ADMONITIO AD LECTOREM.

Quoniam vari sunt editiones illorum authorum, quorum testimonia in hoc Tractatu allego—idcirco Authorum elenchum, cum editionibus, quibus inter scribendum usus sum, ordine alphabetico hic scribo.

A.

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B.

- Baronii Annales, Edit. Antverp. A. D. 1597—1598, &c.
 Basilius, Edit. Antverp. 1568.

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 Bibleotheca Patrum, Edit. Colon. A. D. 1618.

C.

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 Clementis Romani Epist, in Tomis Conciliorum.
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 Cornel. Cornelii a Lapide Comment. in Acta Apost. Edit. Antverp. Anno Domini 1634.
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D.

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F.

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Gagnæi scholia in omnes D. Pauli Epistolas. Edit. Parisiens, Anno Domini 1547.
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 Gregorii I. Liber Sacramentorum, Edit. Parisiens, A. D. 1640.
 Gregorius Nazianzenus, Edit. Paris. A. D. 1612.
 Gergoriis Nyssemus, Edit. Paris. Anno Domini 1573.

H.

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 Hilarius Pictasiens. Edit. Basileens. Anno Domini 1550.
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I.

Ignatius Martyr. in Biblioth. Pat. Tom. I.
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L.

Leo I. Papa, Edit. Lovaniens. Anno Domini 1575.
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 Liturgia Marci Evangelistæ, in Biblioth. Pat. Tom. I.
 Liturgia Chrysostomi, inter opera ejus.
 Liturgia Basilii, inter opera ejus.
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M.

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O.

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P.

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V.

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 Vincentius Lyrinens. in Biblioth. Pat. Tom. 5. Parte 2.

W.

Wiggers in 2. 2. D. Thomæ Comment. Edit. Lovaniens. A. D. 1630



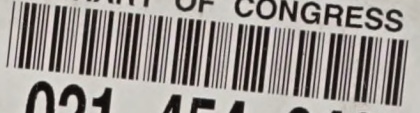


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Epis

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